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An Old English martyrology

Georg Herzfeld



In
Old English Martyrology.

RE-EDITED FROM MANUSCRIPTS IN
THE LIBRARIES OF THE BRITISH MUSEUM AND OF
CORPUS CHRISTI COLLEGE, CAMBRIDGE.

WITH
INTRODUCTION AND NOTES
BY
GEORGE HERZFELD, PH.D.

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The May Folks' Catechism.

Page xx, line 16. After "The monk of St. Mary's Abbey," read "John de Garryk, or Gaytrik (vide p. xviii), *alias* Taystek . . ."; (J. de G. below).

Page 3. Margin, line 4. Omit "false." The indulgence was for knowledge of the "Six Things." Vide pp. 96-99.

An Old English Martyrology

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INTRODUCTION.



I.

FROM an early period, the Christian Church endeavoured to keep alive and to celebrate the memory of its martyrs. Those who had suffered for their faith were remembered in the prayers of the believers and in the divine service of the Church, and to the list of their names were added those of the 'Confessors,' who, without having undergone martyrdom, had given the world a glorious example by their holy and exemplary life. It is well known that the early Christians often procured the minutes of lawsuits instituted against their brethren; in some cases they were themselves present in the lawcourt, and were therefore able to give a reliable report of what they had seen and heard¹. Thus accounts of different kinds came into existence, some of them mere catalogues of names (Calendars), others more extensive (Acts or Passions), containing the history of the martyrs and a description of their death-scene. Out of such material the lists of martyrs, called Martyrologies, were developed after the official establishment of the Christian religion, many more or less authentic details concerning the lives and sufferings of the Saints being gradually introduced. Besides, new calendars of saints were continually being composed, and a final step was taken by making up collections of complete legends (so-called Legendaria) according to the order of the Calendar.

Only very few of these Calendars² survived the period of the

¹ Cp. C. J. Neumann, *derröm. Staat und die allgem. Kirche* (1890), p. 278.

² Cp. de Smedt, *Introd. gen. ad*

hist. eccl. crit. tract., p. 111. Horstmann, *Altengl. Legenden* (1881), p. xxviii.

persecutions. It was evidently the custom to read them in public on the anniversaries of the saints. This is mentioned by St. Cyprian¹ († 258), and was expressly permitted by the third council at Carthage (A.D. 397), whereas, later on, Pope Gelasius prohibited the reading of certain Acts of Saints, because many spurious writings of the kind appear to have been circulated. Now the necessity arose for the Church to possess a Calendar of Saints the authenticity of which could not be impugned; but a long time elapsed before this end was attained. The oldest monuments, such as the *Depositio Martyrum* (edited by Mommsen in the 'Abhandlungen der K. Sächs. Gesellsch. d. Wissensch.,' 1850, vol. i) and the Calendar of the Carthaginian Church (in Mabillon's *Vetera Analecta*, tom. iii), can here be passed over. Of greater importance is the old Syrian Martyrology (dated A.D. 412 and printed by Wright in the *Journal of Sacred Literature*, vol. viii). This is a very short list, merely containing the names of the saints and the places where they suffered; the names, with but few exceptions, belong to the East. A Martyrology still more important for the Western Church is the one wrongly ascribed to St. Jerome; it is said to be based on an earlier work of Eusebius which has perished². Then we have the lesser Roman Martyrology (*Martyrologium Romanum parvum*), discovered in 850 at Ravenna by Ado, Archbishop of Vienne. This, like the others, is not an authoritative document: its character is that 'of a private historic essay, not of a public traditional calendar' (Smith and Cheetham, *Dict. of Christ. Antiq.*, vol. ii, p. 1137). It was apparently composed at Rome about the beginning of the eighth century (de Rossi, *Roma sotterranea*, II, xxvii seqq.). On the whole, the lesser Roman Martyrology answers to the description of a book given by Gregory the Great in a letter to Eulogius, Bishop of Alexandria: 'Nos autem pene omnium martyrum, distinctis per dies singulos passionibus, collecta in uno codice nomina habemus . . . non tamen in eodem volumine, quis qualiter sit passus, indicatur, sed tantummodo nomen, locus et dies passionis ponitur' (Migne, *Patrologia*,

¹ Epistola xxxvii. ad Clerum. See also St. Augustin (*Sermo 47 de sanctis*) and Cassiodorus (*de instit. div. litt.* c. 32).

² This must not be confounded

with another work by Eusebius, the *ἀρχαίων μαρτύρων συναγωγή*, of which one part, entitled *De Martyribus Palaestinae*, has been preserved.

vol. lxxvii, p. 930). Whether this volume has anything to do with the lesser Roman Martyrology is, however, not quite certain.

About the same time another Martyrology was compiled by the greatest teacher of the age, the Venerable Bede. A great confusion had gained ground in the Calendars in consequence of the uncritical attitude of the compilers, who would often assign the names of martyrs to a wrong date, or would enter the same name several times. Bede, being more critical in this respect, thought it better to leave some blank spaces in his list in order to avoid mistakes and repetitions (cp. his *Historia Ecclesiastica* V, 24). These gaps were soon afterwards filled up by Florus, subdeacon at Lyons about 830, so that now it is sometimes difficult to determine which part of the work belongs to either of them.

All the following Martyrologies have been derived from Pseudo-Jerome, the lesser Roman Martyrology, and the work of Bede and Florus. Rabanus Maurus, Archbishop of Mainz (ab. 840), enlarged the latter, combining it with the Calendar of Pseudo-Jerome. Still greater authority was enjoyed by the work of Ado, who has been already mentioned as the discoverer of the lesser Roman Martyrology. This work, together with that of Bede, is the basis of his own compilation, which is much more extensive than that of any of his predecessors, as it incorporates a great deal of new legendary material. Usuard, a monk in the Abbey of St. Germain-des-Prés (ab. 875), who wrote at the command of King Charles the Bald, gave an abridgment of Ado's work. Usuard's book became very popular, and during the following centuries it was widely used in the Western Church. Notker, monk of St. Gall († 912), appears to have been the only one who made use of Rabanus's Martyrology. This branch of ecclesiastical literature comes to a termination in the larger Roman Martyrology, edited by Cardinal Baronius at the command of Pope Sixtus V (1584).¹

While these books of martyrs were being compiled, the biographies of eminent Saints were not neglected. Some of them were merely of local importance; a great many, however, enjoyed

¹ Two metrical Martyrologies must be mentioned here: one by Bede (first printed in d'Achery's *Spicilgium*, x. 126), another by Wandel-

bert, a monk at Prüm near Treves, written about 850. A second poetical Martyrology going under Bede's name is spurious.

universal reputation, and were at a later time admitted into the official lists of the Church. Writings of this kind are the Life of St. Martin of Tours by Sulpicius Severus, of St. Benedict of Nursia by Pope Gregory the Great, and Bede's biography of St. Cuthbert. At the same time there occur numerous poetical compositions in the vernacular languages treating of the same matters. The oldest monument of the French language is a hymn in memory of St. Eulalia, and in England there are even earlier instances of metrical legends. The poems composed by Cynewulf and his school give sufficient evidence of the popularity of the subject, forming, as they do, the latest and highest stage of a development which must have been going on for a considerable time. Finally, the homilies of Ælfric may be referred to as showing the continued interest in, and the influence of, these books of martyrs¹.

The question now arises: What is the position and the use of the Martyrologies in the Church service, especially of the one before us? The praise and celebration of the martyrs' deeds and sufferings had always formed an important part of the service. 'The practice was to read the acts of those saints and martyrs who were to be commemorated in the liturgy of the day following, in order that the faithful might join in the commemoration with memories refreshed' (Smith and Cheetham, l. c., s. v. *Legenda*). Later on, this was changed, the Acts of the Martyrs being read after Prime, the first service after sunrise, and in a different place, the chapter-house, where the monks repaired after the official service. In our case this may also be presumed to have taken place². On p. 78 of our text (May 8, St. Michael on Garganus), we meet with a passage which shows conclusively that the book was meant for people who were supposed to be well acquainted with the story in question, as it is merely alluded to in a few words and in a superficial manner. Other cases of the same kind are not wanting. This seems to point to a monastic audience and to a service in a place where laymen would not be present. Again, it is known that the lessons for the second nocturn were taken from the Acts of Saints; in this case, too, an audience of

¹ A mention of Cynewulf's *Fata Apostolorum* and of the South English *Menology* ought not to be omitted.

² All the sermons of Bede and

many of Ælfric were preached before monks (cp. Bede, ed. Giles, v. 69, 182; Ælfric's *Homilies*, ed. Thorpe, ii. 2).

laymen would be excluded. When we see how meagre and incomplete the accounts of the legends in our book frequently are, we may readily infer that they were mainly intended to refresh the memory of the preacher, and to supply him with the groundwork of his sermon :

II.

The Old-English Martyrology has been preserved in four manuscripts, two of which are mere fragments, the other two more or less incomplete copies :

A = British Museum, Addit. MS. 23211. Two small leaves, of which the first contains a small portion of our text (pp. 56, 21 to 58, 19 : 58, 24 to 60, 17 of the present edition), the second the West Saxon genealogy and other matter. It has been separately printed by Mr. Sweet in his *Oldest English Texts* (1884), p. 177 : it is assigned to the second half of the ninth century.

B = Brit. Mus., Cod. Cotton. Julius A x. This is a thick octavo volume, containing 175 leaves of vellum. Empty leaves have been inserted where the MS. appears to be defective : two after fol. 43, two after fol. 59, one after fol. 65, two after fol. 113, and five at the end. In addition to these, four fly-leaves are prefixed to the volume, on the first of which Sir F. Madden has noted the missing portions. These are : Jan. 25 to March 3, March 13-19, June 24 to July 4, Nov. 11 to Dec. 31 (pp. 32, 3-4 : 38, 26-27 : 104, 3 to 112, 6 : 204, 4 to 222, 13, and 1, 1 to 10, 18 respectively). On the first page of the MS. we find an 'elenchus contentorum in hoc codice,' written by a later hand, probably in the seventeenth century. A Latin life of St. Oswiu, King of Deira, follows, extending from fol. 2 to fol. 43 : after this two empty leaves (as aforesaid) and then our text (from fol. 44 to fol. 175), apparently written in the second half of the tenth century. Three different scribes seem to have worked at it : the first writing from fol. 44^a to 130^a (10, 19 to 132, 12), the second from fol. 130^a to 156^a (132, 13 to 174, 6 ætforan), the third from fol. 156^a to the end (174, 6 godes—204, 4 bið). A description of this MS. is given by Wanley in *Hickeys' Thesaurus*, II, 185.

C = Corpus Christi College, Cambridge, No. 196 (formerly D 5). A volume in folio, written on 122 parchment leaves. The text of the Martyrology is found on fol. 1-110 : the so-called Nathanis

legatio ad Tiberium (otherwise the legend of St. Veronica) follows from fol. 111 to 122, written by a different hand¹. C is apparently somewhat earlier than B, being written about the beginning of the tenth century. The text it gives is also incomplete, beginning on p. 40, 3 of the present edition. On the other hand, it is the only MS. which contains the latter part of the text (from p. 204, 4 to the end, where not more than one or two pages may be missing).

D = Corpus Christi College, Cambridge, No. 41 (S 2). A large quarto, 244 leaves, including two fly-leaves. Here again we have only a short fragment of the text, all the more valuable, as no other MS. contains this part of it (X, 1 to 10, 18). This is the well-known Parker MS. of Bede's Ecclesiastical History; our fragment is written continuously on the margin from fol. 122^b to 132^a. A full description of the MS. is given by Wanley, l. c., p. 114 seqq., another by Professor Miller in his edition of the O. E. Bede, p. xvi. As he fixes the date of the MS. at about the time of the Conquest, and as the language of the fragment, as well as the handwriting, shows it to be rather later, we may put it down as belonging to the end of the eleventh century as the earliest date.

The first editor of the Martyrology (apart from Hicckes and Wanley, who printed only extracts) was the Rev. Oswald Cockayne. In his collection, 'The Shrine' (1864/73 in thirteen parts), we find our text printed as 'Yule Week' (MS. D) on pp. 29-35, and the main portion as 'King Ælfred's Book of Martyrs' on pp. 44-158.

We now proceed to the criticism of the different MSS.

(1) As regards A, its dialect has been recognized as Anglian, especially by Sievers (Beiträge, IX, 299; X, 484; Angels. Gramm., § 196). Besides, it is said to show 'several un-Saxon forms alongside of specially Saxon ones, such as *biscep*, *afierr*, *swæ*' (Sweet, O. E. Texts, p. 177). Now *swæ* is certainly quite common in the Anglian dialects: cp. Dieter, Über die Mundart der ältesten engl. Denkmäler, p. 18; Lindelöf, Über die Sprache des Rituals von Durham, p. 30; Brown, Die Sprache der Rushworth-Glossen, p. 17. *Biscep* land occurs in a Kentish charter of the year 858 (O. E. Texts, 438, 439): only *afierr* may be due to the influence of a West Saxon scribe. A being the earliest MS., the presumption is in favour of its being the best and most trustworthy.

¹ This legend has been edited by Goodwin (1851), and lately by Assmann (1889).

There are only a few slight mistakes in it, as far as it goes, and it will be proved later on that, on the whole, it agrees pretty closely with the better of the two MSS. with which it can be compared.

B is a West Saxon transcript of a Mercian MS., as is shown by the numerous Mercian forms occurring in it; at the same time, the prevailing influence of the West Saxon dialect is undeniable. Some corrections made by the scribe are highly significant: thus we find him altering *gecyrde* to *gecerde* (54, 13): also *scipteoran*, 96, 5, wrongly made into *-tearan*: *eorðan* (26, 26) altered from *earðan*: all these instances betraying the uncertainty of the scribe¹. The confusion of the diphthongs *ea* and *eo* is a well-known feature of the Anglian dialects (Lindelöf, p. 17: Zeuner, *Die Sprache des Kentischen Psalters*, pp. 22, 30: Zupitza, *Zeitschr. f. deutsch. Alterth.* 33, 54). About these Mercian forms more will be said when we have to investigate the dialect of the original.

MS. C differs from B in that it shows a much smaller ratio of Mercian forms, on the other hand many traces of late West Saxon, and even a few of the Kentish dialect (see p. xxiii). The most conspicuous is the continual use of *y* instead of *i*, as in *ys*, *byð*, *syx*, *cryste*, *mydne*, &c. In some cases we find such forms as *þæne*, *hwæne*, *mænig*, *þæder*, instead of *pone*, *hwone*, &c. Another characteristic feature of C is the replacing of more archaic words by later ones, of which we shall have to speak presently.

MS. D is undoubtedly the latest of all, showing such very late West Saxon forms as *dæig*, *fæiger*, *mæigðe* (Sievers, *Angels. Gramm.*, § 214, 2); *swuran* (Sievers, § 72); *gehirdon*, *ansin*, *birig*, *nidde*, *gelifde*; *æðelon*, *hwilon*, *sceaphirdon* (Sievers, § 236, n. 6); *gereua* (Sievers, § 194). The Mercian influence, however, still appears even here (e.g. *cwalde*, *baldnisse*: *æteawdon* alongside of *æteowde*). The scribe seems to have been neither careful nor intelligent, for he is guilty of a great many mistakes.

The next step would be the investigation of the relative value of B and C. A very important point is the retaining of old and characteristic forms and phrases, and it will be shown that in this respect B is certainly nearer to the original than C. The following is a list of the more important readings in both MSS.:

þæs clænan biscopes B: *þ. halgan* b. C.
tosced B: *gescyrede* C.

¹ Cp. also *þeow* B, *þeaw* C (124, 19): *swealt* B, *sweolt* C (72, 2).

nepflod B: scepfloð C.
 geleornes B: gewytennys C (passim).
 leordon B: gewiton (or foron C).
 ryftum B: reafum C.
 on fleam gecierred B: on fl. gehwyrfed C.
 gelyfde gode B: g. on god C.
 eallum þæm neahmonnum B: þæm mannum þe þær neah
 wæron C.
 geaubidedan B: ðoledon C.
 on þone seað onsendan B: on þ. s. weorpan C.
 gode geleafull B: on god gelyfed C.
 eagduru B: ehþyril C.
 xvi wintre B: syxtyne geare C.
 þæs strongestan windes yste B: þ. s. w. blæd C.
 neahstowe B: neahweste C.
 leaseras B: leogeras [† cwelleras] C.
 sceðede B: derede C.
 seo wæs on naman B: þære nama wæs C.
 on sinai þære dune B: on monte sinai C.
 ænlic B: engellic C.
 oferlað B: oferfor C.
 cristneres B: cristenan weres C.
 gefeonde B: fægnigende C.
 bebohte B: sealde C.
 arfæst B: arwyrðe C.
 hof up B: up adyde C.
 gebrydod B: forgyfen to bryde C.
 wit magon B: we magon C.
 onfand B: onfunde C.
 neata cwyld B: nytena cwealm C.
 godgeld B: godas C.
 godgeldum B: anlycnessum C.
 stefnde B: sterde C.
 oferhygdega B: ofermodega C.
 aræfnan B: aþolian C.
 acer B: wend C.
 geypte B: geopenade C.
 arod B: anræde C.
 loh B: beleade C.
 sealticgan B: hleapestan C.

Many other similar cases could be adduced from the MSS.

(2) In B and C the words are frequently arranged in a different manner. It seems to be a principle followed by the scribe of C to put the subject and the predicate close together, whereas in B they are often separated by other parts of the sentence. Examples:

þas fæmnan on dioclitianes dagum þrowedon mærne martyrdom B: þas f. geprow. m. mart. on diocl. dag. C.

pißsum biscope ætywde s̄cs michahel B: s̄cē michael ætywde pyss. bisc. C.

s̄cs petrus on dæge þæm folce be criste sæde B: s̄cs p. sæde on dæge þam f. be or. C.

þæt his gast æghwelcne sæternesdæg . . . moste beon B: þ. his g. moste beon æghw. sæt. C.

þa gebroðru publius . . . wolde oncerran B: þa gebr. wolde publius . . . gecyrran C.

sele þu mede him B: syle þu him mede C.

þa onfengan godes englas hyre B: þa onf. hyre g. e. C.

In B the subject is generally put first, in C we find the reverse :

þe samo is nemned B: þe is gehaten samo C.

þe serenus wæs nemned B: þe wæs nemned ser. C.

his wundra wæs sum B: h. w. sum wæs C.

þæt him seo hyd aheardod wæs B: þ. h. wæs seo h. ah. C.

(3) In C a great number of interpolations occur, most of them quite futile and unnecessary for the context¹:

apystrode [7 asweartode] . on s̄nigre stowe [7 frecednesse] . [onsende 7] ageaf . ofer deades mannes [byrgenne 7 his] lichaman . þæt þa sawla lifgað & [in ecnyse 7] on ðære heofonlican heanesse . on þære ceastre [se hatte] bisoncensi . gewende [to heofenum 7] on þæs heofonlican lifes ingong . þam biscope [þe wæs nemned] s̄cs narcissus . þæt hy deofolgyld[um guldon 7] weorðedon . þær [wæs an gerefa on þære ceastre se wæs haten] riciowarus . þæs mæssepreostes prowung [7 his gemynd] s̄ci benigni.

(4) In many cases not only single words, but even parts of a sentence, are omitted in C. Although this is of common occurrence in many old MSS., still it shows again how little reliance can be placed on C as basis of our text. (The words enclosed in parentheses are wanting in C):

nigon hund geara (7 þritig geara) . ðe is nemned (cebron) . on þære (rode) wæs . he ætywde (þa wunda on his handum 7) þa gewundedan sidan . on þa swiðran healfe (þæm ingange, þæt is on þa norðhealfe) . sweart (7 behrumig) . 7 hine þa drogan ut æfter þæm stanum (on þære eorðan swa þæt his flæsc cleofode on þære eorðan) . letanias (þæt is þonne bēne 7 relicgongas) . seo ferde mid pawle feorr (7 wide) . s̄cē marinan (seo wæs acenned on antiochia þære ceastre) . pysses biscopes *reliquias syndon* (on

¹ The words enclosed in parentheses are added in C.

galwala mægðe on mennia þære ceastre 7 þa *reliquias syndon*) swiðe mære, &c.

Other cases where whole sentences have been left out can be found 68, 19, 20; 100, 19-21.

(5) The scribe of C is particularly liable to corruptions of his text arising not so much from carelessness as from misconception of its meaning. A few examples will illustrate this:

P. 40, 21 B reads: *se fyllerðflod bið nemned on leden malina 7 se nepflod ledo* (C has *scepfloð*!).

P. 102, 27: *þes Iohannes wæs mara þonne ænig oðer man buton Criste* (B), *þes Ioh. wæs mid maria oftor þonne*, &c. (C).

P. 134, 7: *þa swor æ cyning þæt he wolde hine weligne gedon*, gif he wolde oncyrran from godes æ (C adds: 7 from *cristes geleafan*, although the passage refers to the Maccabees!).

P. 142, 11: *þa Decius se casere hine het swingan mid irenum gyrdum tyndehtum*: C puts *tyn dagas* for *tyndehtum*.

P. 154, 17: *fostormodur* B, *sædermodur* C!

P. 162, 11: *he þæs lichoman insmoh forlet monnum to mundbyrde*, where C substitutes *his man* for *insmoh*.

P. 202, 20: *þa sealde se casere þam fif cræftigum maran gyfe þonne þam oðrum*. Of course the correct reading is: *þa sealde god* (as in B).

On the other hand, it must be admitted that MS. B is by no means free from faults and blemishes, and that it deserves, no more than C or D, the praise bestowed upon them by Cockayne (Shrine, p. 45): 'that they are faithful uninterpolated transcripts of the genuine volume.' The scribe of B is certainly guilty of a great many omissions, most of them confined to single words, though some extend to a whole sentence.

Single words are left out: 18, 12 (he); 18, 17 (þæs); 24, 7 (tid); 28, 18 (witenā); 38, 21 (cennan); 38, 28 (þæs); 40, 5 (utan); 40, 9 (twa); 42, 15 (þæs monðes); 44, 13 (broðrum); 46, 25 (swealt); 48, 5 (se engel); 52, 8 (long ond); 54, 18 (felda); 58, 23 (scē), &c.

Greater omissions occur, e.g. p. 136, 19: *þæt þær utfleow [ungeendod blod 7 seo halige wydewe æfter þam purh fyr] geendode byre lif*. Also 146, 20: *scā maria wæs on LXIII^{um} [geara þa þa heo ferde to criste]*; and 182, 24: *in þære was geseted [hieronymis lichama mid stane oferworht 7 ofer þam was geseted]* byrnende leoht. The reason for most of these omissions will be easily detected.

Other mistakes of less importance are to be found in B, especially as regards the spelling of proper names; but these need not be enumerated. On the whole, it will be now granted that C is the less trustworthy of the two MSS. This opinion is further corroborated by a comparison of the readings of A, B, and C, which proves how closely B agrees with the old fragment.

gelefd e gode AB; on god C. halgan AB; om. C. gesponnan AB; gespannan C. þonne he hof his hond (hand BC) upp AB; þonne he h. h. hof up C. mid hine AB; mid him C (several times). his huntan AB; om. C. mid sweorde AB; sweorde C. ufan on AB; on ufan C. gemyne AB; gemun C. æfter þon AB; æfter þam C. to his lioræra sumum AB; to sumum h. l. C. oðswigde AB; ætswigde C. swa AB; swylce C. hwæshwegu AB; hwæs C. hercnade AB; hlyste C. in (on B) heofon AB; on heofenum C. heran AB; hyran C. weres AB; martyres C. preade AB; preatode C. oferswiðan mihte AB; of. ne mihte C. æfter seofon gearum AB; æft. þam s. g. C. hæðnan AB; hæðenan C. he sc̅s georgius AB; he om. C. læd AB; gelæd C. hælende AB; hælend C. swa hwylc (sua hwelc A) man ðe AB; swa hw. man swa C. afierr þu AB; þu om. C. husum AB; huse C. sceððe AB; ne sc. C. monncwyld AB; mancwealm C.

It is only in very few cases that C agrees with A against B: mid hiora feðera (fiðra A) flyhte AC; into h. f. fl. B. næfre AC; nohwæpre B.

Wherever B and C go together against A, it is always their tendency to eliminate the older dialect forms of A, which we can hardly expect to find in later MSS. Examples of this kind are:

feðera BC; fiðra A. ofswungen BC; sunge A. wolde BC; walde A. on BC; in A (four times). yrnan BC; iornan A. ealle BC; alle A. com BC; cwom A (three times). heofonum BC; hiofonum A. handa BC; hond A. fet BC; fotas A. slean BC; sleon A. þe BC; þec A. me PC; mec A. cum BC; cym A. het BC; heht A (twice). bidde BC; biddo A. swa hwylc BC; sua hwelc A. feond BC; fiond A. min gemynd BC; mine gemynd A. do BC; doe A. fram BC; from A. naman BC; noman A.

We may now feel assured that B is a better MS. than C; we are therefore justified in taking it as the basis of our text with exception of the part preserved in the old fragment, having due regard to mistakes of B, which can frequently be corrected from C. It still remains to be seen in which way the three MSS. (D stands apart for obvious reasons) are related to the archetype (O).

That B follows A very closely has been made sufficiently clear; hence we may infer that both go back to the same original. The scribe of A may have possibly had the archetype before him; as to B, which is a much later copy, it is reasonable to assume that there must have been a link (X) between it and O, because it shows a number of mistakes of its own. Besides, it is pretty sure that C must be derived from the same source as B, as they have certain mistakes in common. These are as follows:

P. 80, 19: he wæs acenned on Frigia ceastre (read mægðe).

P. 128, 17: þone Jacobum se wælgrimma hyrde (read Herodes) acwealde mid sweorde.

P. 190, 13: Nonnus se biscop sægde godspell be þam toweardan godes lombe (read dome)¹.

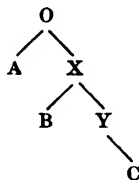
In a few cases both MSS. show omissions which must have already appeared in X:

P. 44, 22: drihtnes[þegn] se leofa Benedictus.

P. 50, 6: Here it is evident that in B and C one or more sentences have been left out after somod. There is no connexion between the two parts of the sentence.

P. 138, 10: her is se godes [þeow or þegn] Stephanus.

If we now consider that in consequence of its numerous corruptions C is even further removed from the original than B, so that another link (Y) has to be inserted, the genealogy of the MSS. may be shown in the following manner:



The position of D must necessarily remain uncertain.

¹ At p. 62, 17 there is a case which seems to show that the original of BC was corrupted, B having zymologesin and C decimologesin; the correct

reading is exomologesin. These passages, except the first, have been corrected by Cockayne.

III.

It has been mentioned before that the O. E. Martyrology has long been considered one of the oldest monuments of the Mercian dialect. This could be safely concluded from the old fragment (A), and will be corroborated by further investigation of the other three MSS., all of which show, in larger or smaller proportion, Mercian peculiarities that have escaped the attention of the scribes. Moreover, this inquiry will not only help us to determine the locality where our text originated, but will also give us a clue as to the time of its composition.

The way by which I intend to proceed is examining one after the other the characteristic traits of the Mercian dialect as enumerated by Prof. Napier in his Introduction to the Homily on St. Chad (*Anglia* X, 131 seqq.), and comparing them with the results obtained by other investigations, especially those of the Mercian glosses edited by Zupitza (*Zeitschrift für deutsches Alterthum*, 33, 47), in Zeuner's book on the Vespasian Psalter, and in the treatises by E. M. Brown and Lindelöf on the Rushworth Glosses and the Durham Ritual respectively. I need hardly say that in all the MSS. except A the West Saxon forms are far more numerous.

A. VOWELS.

- (1) e, é for West Saxon æ, æ:

féringa A.

bed, gefretwade, genealécean, bernan, hwepre, hregl, hwene, æfeste, segdon B.

drencan, cempa, hrefen; léden, geréde, C.

per D.

On the other hand, æ is found instead of West Saxon e: spræcan, unásæcgendlicum A: gestællan, mæn, dræncean, sændan, sæft, fræmde, ræste, wæres, Ængla, ændlefen, andfænge B.

In the Mercian Glosses: e for æ regularly (3d, p. 51); æ for e once only (2c, p. 50).

In the Vespasian Psalter: two cases of æ for e (Zeuner, p. 14); e regularly for æ (pp. 11, 12).

In Life of St. Chad: e for æ preponderating (Napier, p. 135).

In Rushworth Glosses æ and e are interchanged, but less frequently than in the other texts (Brown, p. 14).

In the Durham Ritual e and æ nearly always appear as in the West Saxon dialect (Lindelöf, p. 3).

(2) *a* before *l* + consonant remains unbroken. This is generally the case in A; in the other MSS. the breaking of the vowel is the rule, but even here the influence of the original makes itself felt. We find all, alle, Æðelwaldes, in A (once, however, scealden, due to the scribe): aldorman, aldres, all, half B: half in C (three times): cwalde, baldnisse, D.

Mercian Glosses: *a* without exception (1 c, p. 49). Also in the Vesp. Psalter (Zeuner, p. 24). In St. Chad 13 cases of *a* against 27 of *ea* (Napier, p. 135). In the Rushworth Glosses *a* occurs 194 times and *ea* only 81 times (Brown, p. 22). In the Durh. Rit. *ea* before *r* + consonant, *a* before *l* + consonant (Lindelöf, pp. 12, 18).

There is no example of *a* appearing unbroken before *r* + consonant, and this argues against Northumbrian origin of the Martyrology (see Zupitza, Mercian Glosses, p. 54, and Napier, p. 135, 3).

(3) The *i*-umlaut of *ea*, *eo* (éa, éo) seems to have been *e* (é) in the original, but not without exceptions. Thus we find in A *ge-
lêfde*, *gehéran*, but also *monncwîld*. In B the *e*-forms are rather numerous, in C less so.

(a) *The short vowel.*

(A) *ea*, *eo*, before *r* + consonant: *dernes*, *erre*, *onbergean*, *on-
cerran*, *merwan*; but also *afierr* A (*afyrr* BC, *afirred* D). Cp. Sievers, *AgS. Gr.* § 159, 4.

(B) *ea*, *eo*, before *l* + consonant: *eldran*, *self*, *scell*, *swelcne*, *onheldan*, *selfrenum*.

(b) *The long vowel.*

Examples: *unalêfde*, *ætêwde*, *gehêrde*, *genédan*, *scétan*, *céle*, *gecéged*, *céde*, *cégde*, *gecégað*, *légetsleht*, *réc*, *téhð*, *gémde*, *tén*. Also in unaccented syllables: *preotténe*, *sexténe* (passim).

(c) *Isolated forms.*

onstered (52, 22): *fér* (24, 3: probably a mistake). In most cases, however, the scribe of B prefers the West Saxon forms (e.g. *Myrceum*, *byrnan*, *sylf*, *oncierde*, *líg*, *ric*, *smýc*, *genýfde*, &c.).

In C the instances are extremely rare. The short vowel does not occur at all, the long vowel in a few cases: *nédþearfnisse* (68, 11. 13), *réc* (72, 11), and *syxténe* (88, 18). But these forms are occasionally met with even in West Saxon texts.

Merc. Gloss.: *e* before *r* + consonant (1 d, p. 50). The long vowel without exception (12 f a, p. 56).

Vesp. Ps.: *e* before *r* + consonant (p. 15), *æ* before *l* + consonant in most cases (p. 33). The *i*-umlaut of *ea* is always *e* (Zeuner, p. 48).

St. Chad: *e* (rarely *æ*) before *r* + consonant, *æ* before *l* + consonant (Napier, p. 136, 4-8). The umlaut of *ea* is *é* (rarely *í*, *ý*).

Rushworth Glosses: *e*, *æ*, occasionally *y* and *i* (Brown, p. 29). The long vowel is *é*, in a few cases *æ*, *ý*, *ei* (p. 75).

Durh. Rit.: *æ* before *l* + consonant, *e* before *r* + consonant (Lindelöf, p. 18. 22). The long vowel is again *é* (p. 40).

(4) There are several cases of *u(o)*-umlaut¹ in B. (a) umlaut of *e*: *ærendwreoca*, *déoma*, *meolcodon*, *steore*, *-teogða* (more frequently *-tegða*), *þeosses(-um)*, *weora(-um)*; (b) umlaut of *i*: *ondwleotan*, *seondon* (*siondan*), *seonewealt*².

In A, all the instances of this umlaut agree with the West Saxon usage: *heofon*, *hiofonum*, *spræcan*, *brecan*, *wegas*. It is noteworthy that in our text *a* never appears to be influenced by *u* or *o* following.

In the Mercian Glosses: *a* in *hælwearum*, *e* in *heofenas &c.*, *seolfa*, *weolan* (Zupitza, 8 b, 9 a, p. 54).

Vesp. Psalt.: umlaut in all cases with hardly any exceptions (Zeuner, pp. 26-32).

St. Chad: *ea* three times, *eo* once (but *genemað*, Napier, 136, 9).

Rushworth Gl.: *a* shows umlaut in five cases, *e* nearly throughout, even before palatals (Brown, pp. 30, 33, 34).

Durh. Rit.: *e* and *i* are often subjected to this umlaut, *a* never; neither does it appear before palatals. Cp. Lindelöf, pp. 15, 16, 19.

(5) Influence of preceding palatals: *u* is generally diphthonged in B: *geong*, *geongan*, *geongra*, *giuguðe* (150, 4); *iong* (for *iung* 136, 19), which looks like a compromise between *geong* and *iung*; *gingesta* (134, 6).

The same rule obtains in C, where *gingran* only occurs (206, 12). There are also a few cases where the vowel is unchanged, as in *gete* (148, 17; 182, 14), *gerela*, *gefe* (subst.), *ongetan* (all in B), *ongetan*, *beget*, in C; but generally we find *i* or *y* (*forgeofað* 74, 6, B, is remarkable). Again, late West Saxon forms appear, as *scétan*, *gescæpen*. *A* and *D* give no occasion for remarks.

Merc. Gloss. and St. Chad do not show any examples of *ea* after palatals: *e* for West Saxon *ie*, *y*, *i*, twice in Merc. Gl. (3 e, p. 51), once in Chad (pp. 136, 10), where also *iungrum* and *gin[g]ran* are found (136, 6).

Vesp. Ps.: *gingra* and *gungra* occur (Zeuner, pp. 75, 139). No influence of the palatal on *a* or *e* (pp. 11, 12, 81).

Rushworth Gl.: frequent palatalization of *a*, beside *æ* and *a* (Brown, p. 25); *e* remains unaffected (p. 32), also *u* in *iunge*, *iguðe*, &c. (p. 53).

Durh. Rit.: diphthongs in most cases (Lindelöf, pp. 24, 25).

¹ Cp. Lindelöf, Über die Verbreitung des sog. u-Umlauts in der stark Verbalflex. des Altengl. (Herrig's

Archiv, 89, 129).

² Perhaps *deodan* 130, 18: but see below (p. xxv).

(6) Influence of following palatals. Of this umlaut we can find but slight traces in B and C: *werc* (72, 22 B), *légetsleht* (30, 9), *ærendwreca*, 150, 24 (see No. 4).

Another instance of this umlaut is the appearance of *e* for West Saxon *ea* before *h*, *ht*, *x*: *awehte*, *gerehte*, *sex(tig)*; *lechte* (for *leohte* 122, 8, B) is undoubtedly a mistake of the scribe. The superlative of *neah* appears in the following forms: *néhsta*, *nýhsta*, and even *néahsta* (176, 14, B); *nýhsta* and *níehsta* C. But all these may be West Saxon as well as other forms (*égan*, *éhpýrl*, East-saxon), which are found in B and C. In *niht* and *cniht* *i* occurs without exception.

Mercian Glosses have *a*, *æ*, *e*, and even *i* before *ht* (cp. Zupitza, 1 d, 2 b, 3 g, 4 e, pp. 49-52); also *werc* (p. 51).

Vesp. Ps.: the umlaut appears as *æ* or *e* (from *ea*), *e* (from *eo*), both before *h* + consonant and *r* + palatal (Zeuner, p. 33).

St. Chad shows only two cases of this kind (Napier, p. 136, 8).

Rushworth Gl.: *æ* (from *a*) before *h* or *h* + consonant; *eo* (rarely *e*) before *r* + palatal; *e* or *i* (from *e*) before *h* + consonant, beside *eo*, *æ*, *y* (Brown, pp. 23, 35, 38).

Durh. Rit.: *a* before *h* or *ht* appears as *æ*; *e* and *i* remain. Before *rc* and *rg* the umlaut of *a* is *e*, *æ*; whereas *e* remains unchanged (Lindelöf, p. 18).

(7) Influence of *w*. The group *wio* appears as *wy* in consequence of *i*-umlaut. This is again a feature of the Anglian dialects (Sievers, § 156, 4). Examples in B: *arwyrðlice* (four times), *arwyrðnesse*, *swyran*, *towyrpe*, *wyrsta* (180, 50; *werresta* 82, 7). But in many cases *eo* is retained, as in *weorðlice*, *weorðodon*, *deorweorðum*. C generally shows *eo*, except *deorwyrðum* in two cases.

The group *weo* generally remains in B, although the scribes frequently introduce the late West Saxon forms that prevail in C. Instances of this kind are *swystor*, *swyran*, in B: *swuitor*, *ge-swuistra*, *swurde*, *wydeowan*, *aworpe*, *webgeworce*, in C. In A we find *sweorde* and *hwæshwegu*; in B *-hwugu* and *hwylcehwegu* (176, 17), whereas C avoids this word altogether.

éow is contracted to *éw* in *éwede* (170, 26, B); at p. 168, 12, however, this MS. has *fwde* (*éowde* C in both cases).

Merc. Gl.: *weo* preserved in *weolan*, *cweoðað* (p. 54, 96).

Vesp. Ps.: *weo* (*wio*, *wea*) preponderating (Zeuner, pp. 71, 72).

St. Chad: *weo* becomes *wy* in most cases, a few times *wu*, which is due to the scribe (Napier, 136, 6).

Rushworth Gl.: *weo* remains, twice we have *wu* (Brown, p. 34); *wio* becomes *wy* (p. 42).

Durh. Rit.: *weo*, *wea*, produce *wo*, *wa*. Instead of *wio* we find *wu*, and with umlaut *wy* (Lindelöf, pp. 27, 28).

(8) *a*, *o*, before nasals. Here we have another characteristic difference between B and C. In B *o* before nasals is preponderating, and this is quite in harmony with what we find in A and other texts of undoubted Mercian origin. The scribe of C, however, prefers *a* (only four instances of *o*), and D naturally agrees with C. In the original, the occurrence of *o* must have been the rule. In this respect it is remarkable that *ond* in its unabbreviated form appears no less than seventeen times in B and once in C (218, 19); *o* is even preserved in B in cases where metathesis has taken place: *orn* (three times, *arn* twice), *forborn*. C shows again *a*, and once the late West Saxon *ea* (*geearn*, 206, 10).

Merc. Gl.: always *o* (once *fram*); Zupitza, p. 49; 1 b, p. 53; 5 c. Vesp. Ps.: *o* is found throughout; Zeuner, p. 10.

St. Chad: *e* is predominant; Napier, p. 139.

Rushworth Gl.: *o* is much more frequent than *a* (the average being 70 to 100); Brown, p. 18.

Durh. Rit.: *o* in most cases (four exceptions only); Lindelöf, p. 12.

In the Corpus Glossary and the shorter texts *o* is also found much oftener than *a*, with the sole exception of the Durham Admonition, which is probably of a later date.

B. CONSONANTS.

(1) In a few instances *h* is lost where it is preserved in the West Saxon dialect: *héanes*, 74, 28; 128, 18 (cp. Brown, part ii, p. 35; Napier, p. 136, 11). Other forms, however, occur also: *héanne*, *héage*, *héan* (dat. sing. fem.). Similarly *w* is lost in *feaum* (168, 14), but retained in *feawa* (176, 4). Cp. Sievers, *Beiträge*, ix, 258. All these cases are found in B, whereas C shows *h* and *w* without exception.

w is lost in *sungen* (56, 22, A), where BC read *ofswungen*. A similar case in the Durham Ritual is *syppo* (West Saxon *swiopu*, *swipu*); also *asundun*, Erfurt Gl. 341. Cp. Lindelöf, p. 28; also Kluge, *Grundr. d. germ. Philol.* i, 378 (2nd edit.).

(2) *g* is lost initially in *eond*, 48, 18; *middaneard*, 102, 17; 108, 12; 134, 4; *beondan*, 138, 27 (all in C). This seems to be a trace of the Kentish dialect introduced by the scribe; similarly we find *g* lost in final position: *moni*, 130, 18; *fifti*, 154, 23; *wliti*, 164, 17; *hefi*, 172, 4 (all in B). Concerning this point see Dieter, *Mundart der ält. engl. Denkm.*, p. 64.

g stands sometimes instead of West Saxon *w*: *gesege*, *gesegon* (see below); *nigalicod* (206, 27, C); *Tiges* (140, 3, B). Cp. *mars Tiig* in the Epinal and Erfurt Glossary 663 = Corpus Gl. 1293; also *Beiträge*, viii, 221; ix, 203.

(3) A curious isolated form *byðme* (West Saxon *botme*) occurs

in B (118, 20)¹. The phonology of this word has not yet been satisfactorily explained. See, however, Beitr. ix, 300, and Murray's New Engl. Dictionary, i, 1015^b.

(4) B and C show a characteristic difference with regard to certain dialect forms. B has irenum, 142, 19; writeirenum, 146, 12. In both places we find isenum in C. The former is Anglian, the latter West Saxon (Beitr. ix, 223; Dieter, l. c. p. 51).

Metathesis of medial r is pretty frequent in proper names: Cúðbrihte, 58, 23, A, but Cúðberhtes, 40, 22, in BC: Ceolfrið, 128, 14; but Willferðes, 60, 26: Ecgferð, 102, 5.

C. INFLEXION.

(1) *Nouns.*

The masculine ending in a feminine declension appears once in C: hylpes, 204, 17. This may be a trace either of late West Saxon or of Anglian influence. Cp. Brown, ii, 76 (§ 57^a).

A few remains of the u-declension are still noticeable: on sumera, 38, 7; þære cweorna, 200, 24, 26. The different readings (hond A, handa BC: 58, 12) are remarkable, as the Anglian texts mostly have the shorter form. The dative hand is found in B (16, 21). See Zeuner, p. 130; Lindelöf, p. 113; Brown, ii, 79.

The plural of the monosyllabic consonant stems in the Anglian dialects is bisyllabic (Sievers, Beitr. x, 484). Accordingly we find fétas in A 58, 13 (fét BC), and in C 126, 9 (fét B). The shorter form occurs besides 46, 19; 152, 7; 174, 13; 218, 14; also téð, 66, 19, and fýnd, 106, 11; 182, 15.

(2) *Verbs.*

In the original, the ending of the 1 pers. sing. pres. ind. must have been -o (u). We have, it is true, only one instance, but this is in A: biddo, 60, 12. Rushworth Gl. have mostly -e, Vesp. Ps. generally -u, Merc. Gl. -u and -e, Durh. Rit. -o.

A prominent characteristic of the Anglian dialects are the unsynocopated forms of the 2 and 3 pers. sing. pres. ind. These are quite numerous in B and C, although it must be admitted that the synocopated forms occur nearly as often. In D we find only a few unsynocopated forms².

The preterite plural of séon frequently appears in the form ségon, but merely in B (e.g. 48, 17; 56, 9; 74, 8; geseagon, 44, 18). This is again a feature of the Anglian dialect (Beitr. ix, 283).

¹ The form bytne in Bosworth-Toller (copied from Lye) is a mistake.

² The two forms of beoran (byrð

30, 3, and byran 22, 6, B) may be incorrectly spelt for birð, biran; most likely they are due to late West Saxon influence.

cuman has i-umlaut in different forms: cymð, cymeð, 48, 24; 104, 4. 5. cyme (optat.), 120, 25; 122, 2. cŷm (imper.), 58, 15, in A; BC show cum instead, which also occurs 60, 18. upcymen (partic.), 192, 10. See Zeuner, p. 105; Lindelöf, p. 89; Brown, ii, 60; Beitr., viii, 80.

The Anglian form of the preterite of *hátan* is *heht*, which is twice found in A (58, 6. 19). BC have *hét* without exception.

The vowel in the normal ending of the past participle in the first weak conjugation is syncopated in the West Saxon dialect: not so in the Anglian (Beitr. ix, 274). In C the syncopated forms prevail, in B the non-syncopated are more numerous. Thus we find: pres. gecéð, 68, 12; gecégð, 60, 19; gecégað, 122, 6; pret. céde, 90, 21; cégde, 128, 12; part. gecégd, 80, 1. On the other hand gecíged, 32, 1; 176, 24, &c., all in B, and these i- or y-forms regularly occur in C. See Zeuner, p. 48, where similar forms are quoted; also Merc. Gl. (Zup. p. 56) and Rushworth Gl. (Brown, i, 75). swígian: pret. oðsulgde, 58, 26 (AB, ætswígde even in C), geswígdon, 212, 14, C, but swígode, 28, 15, B. See Beitr. ix, 297; Sievers, § 416, n. 17 (where swígde is taken to be Northumbrian). gíerwan: part. gegerede, 92, 10, B. See Zeuner, p. 112; Brown, ii, 16.

The endings of the preterite and participle of the second weak class generally appear as -ade, -ad, in A and B. This form of the suffix prevails in the Anglian texts: see Zup., Merc. Gl., p. 58; Zeuner, p. 114; Brown, ii, 66; Lindelöf, p. 98; -ode and -ede are much less frequent, the former predominating in C.

From the minor groups, the following forms may be noted:

walde, 58, 6, A; scealde, 58, 8, A: both undoubtedly pointing to Anglian origin of the text (Napier, p. 137, 15). Op. walde in Durh. Rit. (Lindelöf, p. 101), walde (wolde) and scalde in Rushworth Gl. (Brown, ii, 68, 69).

In B we find the bisyllabic forms of *habban* throughout (hafast, 30, 17; 192, 7: hafað, 42, 18; 50, 1; 202, 9: nafað, 150, 8, &c.), in C the later forms hæfst, hæfð (once nafað, 104, 20). Vesp. Ps. agrees with B (Zeuner, p. 117), the other texts differ.

The 3rd p. plur. ind. pres. of *béon* mostly appears as *sendon* in B (34, 21; 40, 10; 74, 3, 18; 82, 11; 130, 11), twice as *seondon* (118, 1; 154, 5), once as *siondan* (138, 23). C has *sindon*, which is also occasionally found in B. Rushworth Gl. also show *sendon* (not in Vesp. Ps. or Durh. Rit.).

Of *dón* a few remarkable forms have to be mentioned here: opt. doe, 60, 13, A (do BC); pret. dede, 12, 28, B, 60, 2, A (dyde BC); plur. dedan, 88, 15, B; deodan, 130, 18, B. The latter form might be a clerical error, but it occurs again in the Codex Aureus Inscription (Sweet, Old Engl. Texts, 175, 6), which is also considered as Mercian. Two explanations can be offered: we have either o-umlaut, or the form has been developed in analogy to *eodan*.

(3) *Adjectives.*

Mention may be made of the use of the instrumental instead of the dative in the following instances: mid yfellice duste, 16, 27; mid his godecunde sweorde, 50, 7; mid þine deaðe, 50, 14; besides 62, 14; 72, 3; 78, 25; 172, 1. With one exception, the scribe of C uses the dative in all these cases. Compare also: for þinum þæm hālgum naman, 66, 1 (halgan C); his hearde þeawas, 130, 6 (heardan C).

(4) *Numerals.*

Forms like féower-, fif-, seofon-, eahtategða, occur exclusively in the two MSS. of the Martyrology, and may therefore be taken as Anglian (Sievers, Beitr. ix, 300). Other undoubtedly Anglian forms are -teogða (-teogeða), which also appear in the translation of Bede (Beitr. ix, 285, 286).

(5) *Pronouns.*

The older form of the accusative of the personal pronoun is still found in A (mec, 58, 18; pec, 58, 16), and once in B (124, 10).

þæge brycas is the reading of C at p. 140, 12. This looks like a Northumbrian form (þæge, John, 12, 20; 14, 12); but in all probability it is merely a blunder of the scribe.

(6) *Prepositions.*

in is frequently used in the place of West Saxon on (Napier, p. 139, 18; Miller, introd. to O. E. Bede, p. xxxiii). I have counted three cases in A, ten in B, three in C; mid governing the accusative (Napier, p. 138, 17) is even more frequent in B, and we also find fram midne dæg, 48, 14, B. The Mercian form þorh (Beitr. ix, 200) appears once (122, 7, B).

In drawing conclusions from the above statements, regard must be had to the different age of the MSS. and the varying degrees of accuracy exhibited by the scribes, especially in retaining the old forms. Now the comparison of the sounds and inflexions seems to prove that our text is rather closely allied to the Rushworth Glosses on the one hand, and the Durham Ritual on the other hand. The most striking points of resemblance are the following:—

(a) In the three texts a is frequent before l + consonant, but does hardly appear before r + consonant (No. 2).

(b) u-umlaut of e and i, but not of a. It is true that the Rushworth Glosses show traces of the latter, but only very few (No. 4).

(c) The influence of preceding palatals, broadly speaking, operates in the same way in the three texts (No. 5a).

(d) Influence of w: weo remaining, wio becoming wy (No. 6).

As to inflexions, the most important points are: feminine genitive in s; varying forms of consonant stems; g-forms in the preterite of seon; umlaut in certain forms of cumān; the occurrence of heht; a instead of o in the ending of the preterite and participle of the second weak class; similar forms of clegan and gierwan, of willan and sculan; the pronoun forms mec and þec, &c.

In his treatise on the Rushworth Glosses (Part I, 81) Brown has tried to make out a few features that seem to distinguish the Mercian dialect from the Northumbrian on one side, and from the West Saxon and Kentish on the other. Two of these characteristic points are found in our text: the passing of West Saxon e into æ and the u(o)-umlaut of e and i. It does not, however, show the u-umlaut of a, and in this respect it is more closely allied to the Northumbrian dialect as represented by the Durham Ritual. On the other hand, we have to take note of the views expressed by Professor Moeller in his article on ten Brink's 'Beowulfuntersuchungen' (Engl. Stud. 13, 257 *seqq.*). In his opinion all the texts which we have hitherto taken to be Mercian are really written in the dialect of Deira (South Yorkshire). There are, again, three characteristic points: the appearance of o before nasals, the pronoun forms mec and þec, and the 'palatal-umlaut.' In the original of the Martyrology the two first points must have been well in evidence; the palatal-umlaut, however, is scarcely developed (p. xxii). We have therefore no complete agreement with the South Yorkshire dialect. After all, especially if we lay stress on the admixture of West Saxon forms, our text may belong to a more southern part of the country, and I venture to suggest Lincolnshire as the place where it was composed. In taking this view I am confirmed by the fact that of twenty-one English saints whose names we find in the text there are three from that county. Apart from the famous name of Guðlac, there appear the much less known ones of his sister Pega and of Abbot Hygebald (whose name survives in Hibaldstow¹). I can see no reason for the introduction of these two saints, except that their names were familiar to the compiler and of local celebrity in the monastery where he lived. Without attaching too much importance to this conjecture, it may be said that it is at least not improbable.

¹ See Smith and Wace, *Dict. of Christ. Biogr.* iii. 183.

What we have found out regarding the locality of the archetype is further confirmed by another consideration. It is remarkable that very few South English martyrs have found their way into this list of saints. First comes St. Alban (June 22), whose name is never wanting in an Anglo-Saxon calendar, since he was distinguished as the 'protomartyr Angliae.' The second name is that of St. Ethelburga (Oct. 11), Abbess of Barking, sister of St. Ercenwald, Bishop of London: a name less well known, the insertion of which is difficult to explain. The third is that of St. Augustine, first Archbishop of Canterbury (May 26); his memory was celebrated in consequence of a decree of the synod held at Cloveshoe in 747 (see Lingard, *Antiquities of the Anglo-Saxon Church*, ii, 88, note). All the other English saints belong to the Mercian or Northumbrian provinces, and this fact (first emphasized by Lingard) naturally points to a northern origin of our text. It will be seen that the majority of the emissaries of Rome and founders of the English Church have been passed over, among them Mellitus, Bishop of London (April 24), Paulinus, Bishop of York (Oct. 10), Birinus, bishop among the West Saxons (Dec. 3), Theodore of Tarsus, Archbishop of Canterbury (Sept. 19), and a good many others. But the most significant omission is that of St. Boniface (Winfred). Now 'the Anglo-Saxons considered Boniface the glory of their nation. He died in 755, and in the first synod which was held the following year they enrolled his name in the calendar, and chose him one of the patrons of their church' (Lingard, l. c., p. 354, note). Undoubtedly the compiler (or compilers) of the Martyrology would have found room for him too if they had discovered his name in the Latin original¹ they had before them. But the latest historical date found in the text is the death of Abbot Hygebald, which took place about 740. This seems to indicate that the original source of the Martyrology was compiled somewhat later, i. e. about 750, before the death and canonization of St. Boniface.

The question at which time our English text may have been written is not easy to answer. Cockayne (*Shrine*, p. 33, and again p. 45) entertains the idea that the Book of Martyrs is as old as King Alfred the Great; that none of its materials are more recent; that it is directly indebted to the king himself, and doubtless com-

¹ This point will be discussed later on.

posed under his direction (l. c. p. 157). All these statements except the second we must consider unfounded. Nobody can deny that the fragment A was written in the later half of the ninth century; besides, the second leaf contains the West Saxon genealogy, ending with Alfred (see above, p. xi). But it has also been proved that this fragment cannot belong to the original copy, which must be somewhat older, though it is difficult exactly to say how much. For Cockayne's assertion that King Alfred had anything to do with the compilation of our text, I venture to say that there is not the vestige of a proof. Sufficient evidence has been given to show that the place where it originated must be sought in a Mercian monastery. Now this region of England never formed a part of Alfred's dominion; moreover, it has been pointed out that the book was composed merely for the use of the monks in their services, and the king cannot be expected to have meddled with a matter of monastic discipline.

Another argument on which Cockayne lays stress is the supposed direct Oriental origin of some of the legends recorded in our text, notably the stories of St. Milus and Sennens (Nov. 15), Arsenius (July 19), Pelagia (Oct. 19), Martialis (June 30), &c. Of course, the fact of King Alfred's embassy to Rome and India is well known and well attested (see *inter alia* R. Pauli, 'König Alfred u. seine Stelle in der Geschichte Englands,' p. 11, 188), but even before his time Englishmen had plenty of opportunities for acquiring knowledge of Oriental legends. A perpetual intercourse between English and French monasteries had been going on from an early period. In France the appearance of Oriental monks was by no means infrequent¹. Our text itself bears witness to the fact of this Oriental immigration: p. 178, Andochius and Thyrsus (þá c6mon of éastdæle in Galwala mægðe), and p. 200 Benignus (se c6m of éastdæle). And was not Theodore of Tarsus himself an Oriental priest? Is it not reasonable to suppose that at least a few of his countrymen came to England as his helpers and followers, who would naturally endeavour to introduce the legends and traditions of the East? Again, we are informed of an early connexion of the Churches of Lyons

¹ We know of an abbot Abraham, a native of Persia, founder of the monastery of St. Cyricus at Clermont. A British priest, Riocatus, stayed

there a long time (Hauck, Kirchengesch. Deutschlands, i. 69). Cp. St. Ambrosius, Epist. 59 (Migne, 16, 1182).

and Vienne with the East (Smith and Cheetham, *Dict. of Christ. Ant.* ii, 1030): and it is from Vienne that Benedict, Abbot of Wearmouth, brought a number of valuable books to the North of England (Bedaæ opp. ed. Giles, iv, 364). The knowledge of Oriental things exhibited in the Martyrology, as well as in other Old English books, can be fully accounted for if we assume that it came from the intercourse with the French clergy.

Another point which Cockayne has left undecided must also be taken into account. According to MS. B (p. 158, 24) part of St. Aidan's bones were kept at Glastonbury. This agrees with a statement in John Capgrave's *Nova Legenda Angliæ* (p. 264^a), where he says: 'Danis enim Northumbriam igne et ferro vastantibus, Ticta illarum partium abbas Glastoniam venit et illam ecclesiam A.D. 754 abbatis iure rexit et secum attulit reliquias sancti Aidani episcopi,' &c. But on p. 263^b he is compelled to admit: 'Quæ autem inferius digesta sunt apud Glastoniam, ex libris monasterii illius excerpserunt: quæ si veritatem sapiant, lectoris arbitrio relinquo.' This report about Ticta is certainly untrustworthy, because the Danes did not begin their ravages in Northumbria until 787. William of Malmesbury, who was commissioned by the monks of Glastonbury to write the history of the place, gives another version of the story (*Gesta Pontif.* ii, 91). According to him¹ King Edmund removed the relics of Aidan, as well as those of other Northumbrian saints, to Glastonbury, after his northern expedition (944-45). This is evidently untrue; for if the king had brought any relics from his expedition he would have rather bestowed them on a monastery at Winchester, his royal residence, than on Glastonbury, where there were no monks at that time. In another place William expresses himself with some hesitation: 'attulit reliquias Aidani, corpora Ceolfredi, Bedæ,' &c. (*Antiq. Glaston.*, Migne, 179, 1693), as if he considered it an open question whether relics of St. Aidan were not to be found in other places as well. In a third place he expressly states that the relics of Bede and others were found at Durham (*Gesta Pont.* iii, 134). After weighing this contradictory evidence, we arrive at the conclusion that we have here another forgery² by the

¹ This statement is borne out by an old catalogue of English saints (*Die Heiligen Englands*, ed. F. Lieber-

mann, ii. 37).

² As to their forgeries, cp. Haddan and Stubbs, *Councils and Early Docu-*

monks of Glastonbury, and that they no more possessed the bones of St. Aidan than those of St. Patrick, Aristobulus, or Joseph of Arimathea. The original reading of the passage mentioned above (which I regret not having put into my text) is given by C (on *sc̅e Cuðberhtes mynstre*). From the old poem on Durham (ca. 1100: Wülker, *Bibl. d. ags. Dichtg.* i, 391), and the account of the translation of St. Cuthbert's body (Symeon of Durham, ed. Arnold, *Rolls Series*, 1882, i, 252), we learn that in the twelfth century the bones of the saint were generally believed to be buried in Durham Cathedral, whither they had been brought from *Lindisfarne* to save them from the Danish invaders. This is the most natural supposition, and there is no valid reason to be alleged against it. With regard to St. Aidan, it appears probable that after the ecclesiastical reform by Dunstan, and earlier than A. D. 1000, a catalogue was made of the treasures belonging to the different monasteries, and consisting of relics as well as of deeds. It was then that an opportunity offered for the Glastonbury monks to claim the sole possession of St. Aidan's relics, these being either a genuine bone brought from the North in some way unknown to us, or, which is more likely, something totally spurious. At any rate, I hope to have shown that it is idle to draw from the above passage any inference concerning the date of the Martyrology.

Since historical considerations have not brought us any definite result, we have to appeal to grammar. In his introduction to the legend of St. Chad (*Anglia*, 10, 139), Napier has noted a few points which may be useful in determining the age of our text.

(1) *o* before nasals must have been predominant in the original (see p. 39). This is also the case in the Mercian dialect of the tenth century, whereas later *a* always prevails.

(2) The inflected feminine form of the past participle is found three times: *ongitenu* 6, 8 (D); *beweddado* 176, 7 (B); *gewordenu* 178, 11 (B).

(3) The ending *u* (*o*) in the nomin. and accus. of neutral adjective forms is comparatively frequent. See, e.g., *heofonlico* 36, 21; 56, 13; *hergendlico* 62, 23; *scandlicu* 152, 25; *monegu* 178, 11; 204, 2 (all in B); *wildo* 58, 7 (A).

ments, iii. 164. 306-309; Stubbs, *Introd. to the Memor. of St. Dunstan* (*Rolls Series*, 1874), p. lxxi; also

an article on 'forged literature' by H. G. Hewlett (*Nineteenth Cent.*, Feb. 1891).

(4) There are a few cases where the ending -en of the subjunctive is preserved: scealden 58, 8 (A); gelyfden 48, 21; wæren, bæren, 92, 9. 11; lifden 194, 18. All these forms are found in B, but those in -on are more frequent: C actually has no others.

Having regard to these grammatical peculiarities, I should say that the Martyrology cannot possibly be later than 900. We might even fix its date as early as 850, if we are allowed to draw any conclusions from the syntax. On the whole, the structure of the sentences is extremely simple, the author preferring the paratactic to the hypotactic construction. Anacolutha are also by no means rare: cp. 24, 16-18; 36, 28-29; 56, 17-19; 60, 5-6; 76, 19-20, 23-24; 110, 17; 128, 14-16; 160, 5-6. Wherever he tries to build up a longer sentence he fails signally (see 156, 15-23). We may feel certain that he had not King Alfred's work as an example before him, and, although we cannot arrive at a definite result with the material before us, the earlier date (850) is perhaps more probable.

IV.

Before entering into a more detailed discussion of the sources of the Martyrology, it may be necessary to say a few words with regard to the work on which it is directly founded. That this must have been a Latin book (probably a legendary like that of Ado) has already been hinted at. This is a conjecture likely enough in itself, and rendered quite certain by the great number of Latin words and phrases with an English translation following them which must be due to a Latin original. See, e.g., 8, 20; 12, 17; 22, 6; 24, 6; 34, 23; 38, 16-17; 62, 22; 64, 16; 70, 1; 92, 4-6; 100, 4; 140, 23; 172, 21, &c. Whether the O.E. text is verbally translated from the Latin, or merely an abridged version of it, is a question which must remain undecided. At any rate, we must always remember that all the sources enumerated further on are indirect ones.

In our inquiry we are met by two difficulties. The legends frequently appear in a very short and incomplete form, so as to make the identification of the original nearly impossible. In other cases, these old writings may either have perished altogether or

may still be buried in the libraries¹. Besides, we must not lose sight of the fact that the compiler of the O.E. text has occasionally misunderstood the Latin of his source, and that he has evidently translated it in a negligent manner.

To a certain extent our task is made easy enough, for a number of authorities used by the martyrologist are quoted in our text. A general statement is only made in one case (*gewritu secgað* 180, 17); the compiler is otherwise more precise in naming his authorities. Bede, whose works he largely draws from, is mentioned no less than seven times, but only his Ecclesiastical history: *Beda se leornere wrat on Ongelewynnes bocum* 32, 16; 220, 11; without his name: on *Ongelewynnes bocum* 134, 23; 184, 9; 194, 25; on *istoria anglorum þæm bocum* 78, 13; on *Ongelewynnes stere* 86, 24. The second O.E. author who has furnished material is Aldhelm; his book '*de virginitate, þæt is fæmnena bocum*' is quoted p. 52, 17. St. Gregory's name appears once (112, 3), whereas Arculfus (it ought to be Adamnan²) figures no less than four times in the text: 74, 1; 76, 13; 104, 15; 182, 22. Lastly, the names of certain saints are said to appear in the old or new mass-books (on *yldran [niwan] mæssebocum*). With regard to these I can testify to the truth of Cockayne's observation (Shrine, p. 34): 'The old mass-books here mentioned are very indistinctly traceable among such as are now extant.' We might be inclined to think of the Gelasian and Gregorian sacramentaries, but our text is not in harmony with them. It may, however, be observed that most of the saints whose names we find in the mass-books come from Campania, and that Cockayne is certainly right in remarking that the books were probably imported by Theodorus and Hadrianus, the latter having been abbot of a monastery near Capua (*Hist. Eccles.* iv, 1).

Naturally the list of sources is by no means exhausted with the works named above. It would be indeed astonishing if an author of Bede's importance had not been more extensively used. We actually find passages translated from his history of the Abbots of Wearmouth and Jarrow, from his prose biography of St. Cuthbert,

¹ 'It is clear that authorities are cited in our Martyr Book which are now out of our reach.' Cockayne, p. 45.

² *Adamnani de locis sanctis libri tres ex relatione Arculfi* (edited in Migne's *Patrol.* vol. 88: also by A. Delpit, Paris, 1870).

and his work *De temporum ratione* (especially the characteristics of the different months in ch. 15). I am not quite sure about the connexion of our text with Bede's *Martyrology*. There are a number of literal agreements, but these can be explained by the fact that both writers go back to the same source. Then there is a possibility that the martyrologist may have drawn both from Bede and another text at the same time. Aldhelm has been used incidentally a few times (see notes to 54, 1; 118, 20) where his influence is not acknowledged: neither has Pope Gregory been quoted where his homilies or *Liber Dialogorum* have been made use of.

Biblical sources also occur, but not as frequently as might be expected, and then generally joined to passages taken from sermons, the origin of which is difficult to identify. Of course, the widely extended apocryphal literature has been laid under contribution, e. g., the *Evangelium de Nativitate Mariæ* and the *Passiones Apostolorum*, wrongly ascribed to a Bishop Abdias of Babylon. Some of the *Lives of the Popes* have been taken from the *Liber Pontificalis*, but the majority has been derived from unknown sources.

In a few cases our text is founded on later writings, single legends and the like. Such are Jerome's *Lives of the Hermits* (Paul, Anthony, Hilarion), Rufinus' *Ecclesiastical History* and his *Lives of St. Eugenia* and *St. Gregory of Nazianzus*, the biography of *St. Ambrosius* by Paulinus of Nola, the *Acta sanctorum martyrum Agaunensium* by Eucherius of Lyons. Finally, we have two English works of the same kind: the *Life of St. Guthlac* by Felix of Croyland, and that of *St. Wilfred the Elder* by Eddius. But in many instances the author of the source which the martyrologist made use of is unknown, and we must be content to compare our text with the carefully edited versions found in the *Acta Sanctorum*, in Boninus Mombritius' *Sanctuarium*, and Ruinart's *Acta Martyrum sincera*¹. Generally, there is a close resemblance between them and the O.E. version.

A highly interesting feature of our text is the indirect influence on it of the Talmudic writings. It is a fact to which my learned friend, the Rev. Dr. Gaster, has kindly drawn my attention, that the account of the creation of the world shows a marked resem-

¹ I quote from the 'editio recusa' (Ratisb. 1859). A few other works are mentioned in their places.

blance to certain passages of Jewish origin (see Addenda). The question arising now is : how can we explain this Jewish influence, especially as we are well aware that there were no Jews in England before the Norman conquest¹? Here we have to take resort to the theory mentioned above (p. xxix) concerning the intervention of the French priests. It is a well-known fact that under the Merovingian kings, and particularly during the sixth century, a very close and friendly intercourse went on between the Jews and the Christian clergy: so much so, in fact, that the bishops deemed it necessary to issue decrees forbidding these meetings, which must have done much to acquaint the French clergy with Jewish legends and traditions. As to the English, it is sufficient to assume that what they knew in this respect was derived from the French priests, although, of course, an immediate contact with French Jews, if not attested, is yet quite conceivable.

It now remains to correct a mistake into which Cockayne has fallen in consequence of his assigning a wrong date to the Martyrology. If what I have tried to prove is true, that our text cannot be much later than 850, any connexion with Ado's work is out of the question, because it was composed about that time. Even Cockayne is compelled to admit that Ado's words in some places differ from our text. The same observation applies to Haymo, and especially to Usuard, who wrote much later than Ado. Again, it does not further us much to be told that certain details are also to be found in the pages of Socrates, Sozomenus, and other Greek writers. It is true that a few passages in some Greek legends (e.g. Christophorus, Marina, James the Less) are very similar to the O.E. text², and I have called attention to this fact in the notes. Still, these are exceptions, which can be explained if we recollect that the compiler of the Latin source lived in a period when English monks had a fair knowledge of the Greek language³. But wherever a resemblance to those older writers may

¹ See Jacobs, *The Jews of Angevin England*, Introd. p. ix.; Liebermann, *Üb. die Leges Edw. Confess.* p. 66, *Zeitschr. f. d. Geschichtsw.* i. 182; iii. 196, 225 (both pronouncing against A. Cook's views expressed in his article on O. E. Liter. and Jew. Learning, *Mod. Lang. Notes*, vi. 71).

² Cp. Golther's remarks on Cynwulf's *Elene* and some Greek texts (*Litbl. für germ. u. rom. Philol.*, 1887, 261).

³ Cp. Bede, H. E. iv. 2: 'usque hodie supersunt de eorum discipulis, qui Latinam Graecamque linguam aequè ut propriam, in qua nati sunt, norunt.'

be detected I believe their influence to be only indirect, whereas it must always be our aim to find the direct sources, or else to state our ignorance of them. On the other hand, it is only fair to acknowledge that Cockayne has done most valuable work in ascertaining different sources, and that he has smoothed the way for those that come after him¹. Still, I hope to have found a number of new details, and have given more accurate statements in other places. For the extracts from the sources which I have to adduce in proof, I beg to refer to the notes at the end of the volume.

Finally, the question has to be discussed how the compiler of the O.E. text has dealt with the Latin original which he translated. On the whole, it can be said that wherever a comparison is possible he follows the Latin very closely. He does not give much more than a mere outline of the legends, and sometimes not even so much; in a few cases, however, he enlarges on a story which seems to have struck his fancy as being peculiar and out of the way (e. g. Hilarion, Mamilianus). His knowledge of Latin is not beyond doubt, as some curious mistakes occur. Rather an amusing blunder of the martyrologist is met with in the account of Pope Marcellus (p. 20, 1). There the Latin text (in Bede's Martyrology) reads: 'Maximinus . . . iussit in eadem ecclesia *plancas* sterni ad animalia catabuli publici,' &c. This is rendered thus: 'þa het he on þæs papan cierecean gestællan his *blancan*,' &c. Other mistakes of a similar nature may be found pp. 92, 18; 106, 23; 142, 16; 150, 23; they have all been examined in the notes.

A list of the sources of the Martyrology (as far as I have been able to ascertain them) may now follow:—

DECEMBER—

25. Christ's Nativity	...	...	...	—
„ Anastasia	...	...	...	—
26. Eugenia	...	...	...	Pseudo-Rufinus, <i>vita</i> S. Eugenise (Migne, vol. xxi. 1105).
„ Stephen	...	...	...	Biblical (except the end).
27. John the Evangelist	...	...	...	Pseudo-Abdias (Fabric. ii. 531) ² .
28. Innocent Children	...	...	...	—
31. Pope Sylvester	...	...	...	Mombrit. ii. 278.
„ Columba	...	...	...	Mombrit. i. 209.

¹ I am glad to see the homage paid to his memory by Prof. Skeat in his preface to 'A Student's Pastime.'

² J. A. Fabricius, *Codex apocryphus Novi Testamenti*, 3 vols., Hamb. 1703.

JANUARY—

1. Christ's Circumcision —
3. Pope Anteros Liber Pontificalis.
5. Emiliana Gregory, Hom. lib. ii. 38.
6. Epiphany Biblical.
- „ Julianus (Antioch) Mombr. ii. 46; i. 216.
- „ Pope Telesphorus Liber Pontificalis.
9. Page Felix of Croyland (ASS. Apr. tom. ii. 49^b).
10. Paul the Hermit Vita S. Pauli by Pseudo-Jerome (Migne, v. 23, 17).
12. Benedict of Wearmouth Bede (Hist. abb. Wir. iv. 358).
13. Hilarius Bede, Martyrology.
14. Felix (Campania) Bede, Mart.
16. Pope Marcellus Bede, Mart. (cp. Mombr. ii. 94).
- „ Fursey Bede (Hist. Eccl. iii. 19).
17. Anthony the Hermit Life by Athanasius (Migne, 73, 127).
- „ Speusippus and his brothers ASS. Jan. ii. 438-440.
18. Prisca Bede, Mart.
19. Anastasius ASS. Febr. iii. 497.
20. Sebastianus Bede, Mart. (cp. Mombr. ii. 250).
- „ Pope Fabianus —
- „ Marius and Martha Bede, Mart.
21. Agnes Mombr. i. 318.
22. Vincentius (Valencia) Mombr. ii. 343 (= Ruinart, 400).
- „ Anastasius Bede (De temp. rat., ch. 66).
23. Emerentiana Bede, Mart.
24. Babylas Mombr. i. 68 (cp. ASS. Jan. iii. 185).
25. Paul the Apostle Biblical.

FEBRUARY—

24. Invention of St. John's head Bede, Mart. (Aug. 29).

MARCH—

3. Chad Bede (H. E. iii. 28, iv. 3).
4. Adrianus Mombr. i. 7^b (cp. ASS. Sept. iii. 209).
7. Perpetua and Felicitas ASS. Mart. i. 632 (cp. Ruinart, 134).
- „ Eastorwine Bede (Hist. abb. Wir. iv. 372).
9. 40 soldiers in Sebastia ASS. Mart. ii. 20.
12. Pope Gregory the Great Bede (H. E. ii. 1), Story of Trajan: Life by Paulus Diaconus, ch. 27.
13. Macedo, Patricia, Modesta Bede, Mart.
18. First day of the world } See Addenda.
19. Second day of the world }
- „ Gregory of Nazianzus Life by Rufinus (in Lipomanus, Sanctorum prisc. patr. vitæ, i. 280 (Ven. 1551)).
20. Third day of the world See Addenda.
- „ Cuthbert Bede (Vita Cuthberti, ch. 5. 25).

MARCH—

21. Fourth day of the world... See Addenda.
 „ Benedict of Nursia ... Greg. Dial., lib. ii.
 22. Fifth day of the world ... See Addenda.
 23. Sixth day of the world ... Adamnan, lib. ii. 9 (for ll. 16–20):
 the rest Biblical.
 „ Theodoreus ... Ruinart, 605.
 24. Seventh day of the world ... Biblical.
 25. Christ's conception and death-day. Biblical, and Adamnan, ii. 26, iii. 3.
 26. Harrowing of Hell ... Biblical. Cp. Augustine, Serm. clx. 5
 (Migne, 39, 2061).
 27. Christ's resurrection... Adamnan, i. 2.

APRIL—

3. Agape and Chionia ... Mombr. i. 202^a (cp. Aldh., De laud.
 virg. ch. 50).
 5. Ambrosius ... Life by Paulinus (esp. ch. 47. 51).
 7. Irene ... Mombr. i. 202^b.
 9. Seven Women in Sirmium ... Surius, Vitae sanct. xii. 1107.
 11. Guðlac ... Felix of Croyland (ASS. Apr. ii. 37).
 14. Valerianus and Tiburtius ... ASS. Apr. ii. 204^b.
 18. Eleutherius and Anthia ... Mombr. i. 251.
 21. Aefelwald ... ASS. Mart. iii. 461.
 23. George ... Passio Georgii; for the end: Adamnan,
 iii. 4.
 24. Wilfred the Elder ... Life by Eddius (ed. Raf ch. i. 56.
 64. 65).
 25. Litania maior ... —
 „ Mark the Apostle ... Bede, Mart.
 27. Alexandria ... Passio Georgii.
 28. Vitalis ... Mombr. ii. 348.
 „ Christophorus ... See Addenda.

MAY—

1. Philip the Apostle ... Pseudo-Abdias (Fabr. ii. 736).
 2. Athanasius ... Rufinus, Hist. ecol. i. 14.
 „ Invention of the Cross ... Mombr. i. 212.
 3. Pope Alexander ... ASS. Maii, i. 375.
 5. Ascension Day... Adamnan, i. 22.
 6. Eadberht ... Vita S. Cuthb., ch. 42. 43.
 7. John of Beverley ... Bede, H. E. iv. 23, v. 2–6, 24.
 8. Michael on Garganus ... Mombr. i. 219.
 9. Victor (Milan) ... Mombr. ii. 346.
 10. Gordianus, Calepodius ... Bede, Mart.
 12. Pancratius ... Mombr. ii. 188.
 14. Victor, Corona ... ASS. Maii, iii. 266.
 15. Pentecost ... Biblical.
 18. Pope John ... Greg. Dial., lib. iv. 30.

MAY—

20. Basilla Rufinus, *Vita S. Eugeniae*, ch. 24. 25
(Migne, 21, 1120).
25. Pope Urbanus Liber Pontificalis.
26. Augustine (Canterbury) Bede, H. E. i. 25, ii. 2.
29. Sisinnius, Martyrius, Alexander Paulinus, *Vita Ambrosii*, ch. 52.
31. Petronella Mombr. ii. 201^b.

JUNE—

1. Priscus, Nicomedes Nic. : ASS. Sept. v. 5 ; Pr. : unknown.
2. Erasmus ASS. Jun. i. 206.
3. Marcellinus, Petrus } ASS. Jun. i. 166 (cf. Mombr. ii. 98).
Arthemius }
9. Columba (Columchille) Bede, H. E. iii. 4, v. 10 (see Addenda).
10. Barnabas Biblical.
15. Vitus Mombr. ii. 348.
16. Ferreon, Ferrucio Bede, Mart.
17. Nicander, Blastus ASS. Jun. iv. 213, 228.
18. Marius, Marcellinus Mombr. ii. 250.
19. Gervasius, Protasius Epist. Ps. Ambros., 56 (Mombr. i. 338).
22. Jacobus Alphaei Ps.-Abdias (Fabr. ii. 591). Cp.
Rufinus, H. E. ii. 23.
„ Alban Bede, H. E. i. 7.
23. Etheldreda Bede, H. E. iv. 19.
24. John the Baptist
„ Solstitia Adamnan, i. 12.
25. Lucia (Rome) ASS. June vii. 11.
26. John and Paul Mombr. i. 318.
29. Peter and Paul
„ Cassius Greg., Hom. 37, 9.
30. Martialis ASS. Jun. vii. 507.

JULY—

2. Processus, Martinianus Greg., Hom. 32.
4. Zoe Mombr. ii. 252^b.
6. Octava Petri et Pauli
„ Tranquillinus Mombr. ii. 254^b.
7. Procopius Assemani, *Acta s. mart.* ii. 161.
„ Marina Mombr. ii. 104 (see Addenda).
10. 7 sons of Felicitas Mombr. i. 307 (or Bede, Mart. f).
„ Anatolia, Audax ASS. Jul. ii. 677.
„ Rufina, Secunda Mombr. ii. 242 ; Aldh. (Migne, 89, 279).
14. Phocas ASS. Jul. iii. 610.
15. Cyriac, Julitta ASS. Jun. iv. 24.
17. Speratus ASS. Jul. iv. 204 (cf. Ruinart, 130).
18. Symphorosa and 7 sons ASS. Jul. iv. 350 (Bede, Mart. s. July 21 f).
19. Christina

JULY—

19. Arsenius ASS. Jul. iv. 623.
 21. Victor (Massilia) ASS. Jul. v. 142 (Ruinart, 333).
 22. Mary Magdalen Mombr. ii. 99^a.
 „ Apollinaris ASS. Jul. v. 344.
 „ Jacobus Zebedæi Ps.-Abdias (Fabr. ii. 516).
 27. Simeon (Stylites) ASS. Jan. i. 269.
 28. Nazarius, Celsus ASS. Jul. vi. 533.
 29. Lupus Bede, H. E. i. 17.
 30. Abdo, Sennes ASS. Jul. vii. 148 (= Mombr. i. 6^a).

AUGUST—

1. Maacabees Liber Machab. ii. 7, 9.
 „ Germanus Bede, H. E. i. 17-22.
 „ Eusebius —
 2. Pope Stephanus Liber Pontificalis.
 „ Theodota and 3 sons Mombr. ii. 326.
 3. Invention of St. Stephen's body Epist. Luciani (Migne, 41, 807).
 5. Oswald Bede, H. E. iii. 6, 9.
 6. Pope Sixtus —
 7. Donatus, Hilarinus Bede, Mart. (cp. Greg. Dial. i. 8).
 8. Afra, Hilaria Mombr. i. 12^b (Ruinart, 482).
 9. Romanus Mombr. ii. 51^a.
 10. Laurentius Mombr. ii. 50^a.
 11. Tiburtius Mombr. ii. 251.
 12. Euplius Mombr. i. 253^b (Ruinart, 437).
 13. Hippolytus Mombr. ii. 14^a, 50^a.
 „ Casianus Bede, Mart.
 15. Assumption of St. Mary —
 17. Mommos (Mamas) Mombr. ii. 69.
 18. Agapetus Nov. sacram. (ASS. Aug. iii. 532).
 19. Magnus Vet. sacram.
 22. Symphorianus ASS. Aug. iv. 496 (Ruinart, 125).
 „ Timotheus Mombr. ii. 278.
 25. Bartholomew Ps.-Abdias (Fabr. ii. 683).
 „ Genesius (Rome) ASS. Aug. v. 122 (Ruinart, 312).
 26. Irenæus, Abundius Mombr. ii. 14^b.
 27. Rufus Vet. sacram.
 28. Hermes Mombr. ii. 1.
 „ Augustine (Hippo) ASS. Aug. vi. 363 (cp. Bede de t. r. 66).
 29. John the Baptist —
 „ Sabina Nov. sacram.
 30. Felix (Africa) ASS. Oct. x. 625 (Ruinart, 390).
 31. Aidan Bede, H. E. iii. 3-17, 25.

SEPTEMBER—

1. Priscus Vet. sacram.
 2. Anthony (Apamea) —
 3. Aristion, Paterniana, Felicianus Ar.: ASS. Sept. i. 611. The others quite unknown.

SEPTEMBER—

4. Marcellus (Chalons) ASS. Sept. ii. 197.
5. Quintus Vet. sacram.
- „ Berhtinus ASS. Sept. ii. 549.
7. Synotus Vet. sacram. (cp. ASS. Sept. iii. 5).
8. St. Mary's Nativity... .. Hist. de nativ. Mariæ et de inf. Salv.
- „ Audomar (Omer) ASS. Sept. iii. 396.
9. Protus, Hyacinthus... .. Vita S. Eugeniae (see Dec. 26).
14. Pope Cornelius... .. Schelstrate, Antiq. eccl. illustr. i. 188.
- „ Cyprianus Mombr. i. 198^b (cf. Ruinart, 261).
15. Valerianus (Lyons) ASS. Sept. v. 21.
- „ Mamilianus See Addenda.
16. Eufemia Mombr. i. 256^b. ASS. Sept. v. 268.
19. Januarius Bede, Mart.
20. Fausta, Evilasius Bede, Mart.
21. Matthew the Apostle Passio Matthæi (Fabr. ii. 636).
22. Mauricius (Theban Legion) Eucherius of Lyons (Ruinart, 317).
23. Sosius ASS. Sept. vi. 761.
- „ Thecla Acta Pauli et Theclæ (edd. Lipsius
et Bonnet, 1891).
24. Conception of St. John Biblical.
- „ Andochius, Thyrsus Bede, Mart.
25. Ceolfrið Bede, Vita abbat. Wir. iv. 386.
26. Justina, Cyprianus Martène-Durand, Thes. nov. anecd. iii.
1624.
27. Cosmas, Damianus ASS. Sept. vii. 444.
29. St. Michael's church Mombr. i. 219.
30. Jerome Adamnan, ii. 5.

OCTOBER—

3. Two Hewalds Bede, H. E. v. 10.
7. Pope Marcus ———
8. Dionysius Mombr. i. 221 (esp. 229).
11. Ethelburga Bede, H. E. iv. 9.
14. Calixtus ———
15. Lupulus Vet. sacram.
18. Luke Mombr. ii. 57^b.
- „ Tryphonia Mombr. ii. 15^a.
- „ Justus ASS. Oct. viii. 338.
19. Pelagia ASS. Oct. iv. 262.
21. Hilarion St. Jerome, Vita St. Hil. (Migne, 23,
29).
24. Genesius (Arles) ASS. Aug. v. 135 (cf. Ruinart, 312).
- „ Sixteen soldiers Mombr. ii. 15^a.
26. Cedd Bede, H. E. iii. 21–23, iv. 3.
28. Simon, Thaddeus Pseudo-Abdias (Fabr. ii. 608).
- „ Cyrilla Bede, Mart.
31. Quintinus ASS. Oct. xiii. 781.

NOVEMBER—

- | | |
|-------------------------------|---|
| 1. All Saints | — |
| „ Caesarius | ASS. Nov. i. 105 (= Mombr. i. 195). |
| „ Benignus | ASS. Nov. i. 152. |
| 6. Wunnoc | Mabillon, ASS. O. S. Ben. iii. 1, 306. |
| 8. Quattuor Coronati | Mombr. i. 162 ^b . |
| 11. Martin of Tours | Vita by Sulpicius Severus. |
| „ Mennas, Heliodorus | Mombr. ii. 156. |
| 15. Milus, Senneus... .. | Assemani, Acta s. mart. i. 61. |
| 17. Hilda... .. | Bede, H. E. iii. 23, iv. 23. |
| 22. Caecilia | Mombr. i. 188. |
| 23. Clemens | Mombr. i. 195 ^a . |
| „ Felicitas and 7 sons | Gregory's Hom. in Evang. iii. (Migne, 76, 1087). Cf. Ruinart, 72. |
| 24. Chrysogonus | Mombr. i. 201 ^b . |
| 28. Saturninus | Ruinart, 177. |
| „ Chrysanthus, Daria... .. | ASS. Oct. xi. 457. |
| 30. Andrew the Apostle | Acta et mart. Andreae (Fabr. ii. 502). |

DECEMBER—

- | | |
|-------------------------------|-------------------------------------|
| 10. Eulalia | — |
| 13. Lucia (Syracuse) | Mombr. ii. 58. |
| „ Ursicinus | Mombr. ii. 347. |
| 14. Hygebald | Bede, H. E. iv. 3. |
| 21. Thomas the Apostle | Passio S. Thomae (ed. Bonnet 1883). |

A few details concerning the arrangement of the text have still to be touched upon. Where contractions are found in the MSS. they are shown in print, and are expanded in the usual way. Following the example of some recent editions, I have merely given the accents which occur in the MSS. In opposition to Cockayne, I have used *p* at the beginning and *ſ* in the middle and at the end of words, although MSS. A and B seem to have favoured the latter in most cases. I regret a certain inconsistency in not always correcting the proper names that are mostly corrupted, but in some cases, at any rate, these corrections would have been very doubtful.

It is now my pleasant task to express my gratitude to those who have in various ways given me assistance and advice. I gratefully remember the kind hospitality of the late Rev. S. S. Lewis at Corpus Christi College, Cambridge, as well as the courtesy of his successor, the Rev. J. R. Harmer. I have also to thank the officials at the British Museum for facilitating my researches. Prof. F. Liebermann has (not for the first time) laid me under

deep obligation by clearing up some difficulties with regard to historical points. I wish to renew the expression of my indebtedness to my learned friend the Rev. Dr. M. Gaster. Prof. J. Schick, Dr. R. von Fleischhacker, Mr. H. Bradley, Mr. J. Jacobs, and Mr. F. Harsley have all very kindly given me help and information. My very sincere thanks are due to Dr. Furnivall, whose unfailing kindness and valuable assistance so many students have had occasion to appreciate. Finally, I wish to pay a tribute of respect to the memory of my deceased teacher, Prof. Zupitza. It was at his instigation that this edition was undertaken. I owe much to his advice, always readily given, and it is a matter of sincere regret to me that it is no longer possible to submit the finished work to his judgment.

GEORGE HERZFELD.

BERLIN, *June* 1899.

AN
OLD ENGLISH MARTYROLOGY

B

MS. D. [C. C. C. 41 (S 2)], p. 122^b on the margin.

Dec. 25. The Birth of Christ.

ON þone forman dæg on geare, þæt is on þone ærestan geohheldæg, eall cristen folc weorðiað Cristes acennednesse. Sancta Maria hine ácende on þære nihte on anum holum stanscræfe be-
4 foran Bethlehem þære ceastre, *and* sona þa he acenned wæs, heofonlic leoht scean ofer eall þæt land, *and* godes engel ætywde sceaphyrdum on anre mile be eastan þære ceastre *and* him sæde þæt ealra folca hælend wære acenned, *and* þa hyrdas gehyrdon
8 micelne engla song on eorðan. Þa wæs agangen fram middangeardes fruman fíf þusend geara *and* ane geare læs þonne twa hund þa Crist acenned wæs. on þam geare þa he wæs acenned þa æteawdon swylc tacn mannum swylce ær næron ne næfre
12 siððan. Þy geare men gesawon preo sunnan, *and* oðre siðe þry monan; *and* Romanan gesawon fyren cleowen gefeallan of heofonum, *and* oðre siðe gylden cleowen; *and* þy geare man geseah hwætes eare weaxan on treowum; *and* on sumere
16 mægðe þonne hi hyra hlaf bræcon, þonne fleow þæt blod of þam hlafe, swa of mannes lichaman deð þonne he gewundod bið. *and* þy geare manig seah meoloc rinnan of heofonum *and* lamb spæcan on mennisc gecynde mid Egiptum *and* oxa to þam ergendum; *and* he cwæð: 'tohwon sticast þu me? gód hwæte geweaxeð togeare; ac ne bist þú þonne ne his ne abitest.' eall þis tacnode

1. dæg (*always thus*); geohheld.

2. worþiað.

4. bethem (!).

5. heofonlic: o altered from u.

6. sceaphirdon; cestre.

8. þa wæs above the line.

AN OLD ENGLISH MARTYROLOGY.

Dec. 25. The Birth of Christ.

On the first day of the year, that is on the first Yule-day, all Christian folk celebrate Christ's birth. St. Mary gave birth to him at night in a hollow cave outside the town of Bethlehem, and as soon as he was born, a heavenly light shone all over the land, 4 and an angel of God appeared to shepherds a mile to the east of the town, and told them that the Saviour of all nations was born; and the shepherds heard on earth a loud singing of angels. From the beginning of the world there had passed five thousand 8 years and one year less than two hundred when Christ was born. In the year in which he was born such tokens were shown to men as never were before nor after. In this year men saw three suns, and at another time three moons; the Romans saw 12 a fiery ball falling from heaven, and at another time a golden ball. In this year ears of wheat were seen growing on trees; and when in a certain country they broke their loaves, blood flowed from the loaf, as it does from the body of a man when he 16 is wounded. In this year many people saw milk flowing from heaven, and a lamb in Egypt speaking like a human being and an ox [talking] to the plowman, and he said: 'Why dost thou prick me? good wheat will grow this year, yet thou wilt 20 not live then nor taste it.' All this showed that the pure virgin

10. þe: *large initial.*

12. þy: *large initial.*

12. .III.

14. heofnū.

13. .III. manan.

18. rinan; heofnū.

þæt seo clæne fæmne cende sunu, swa hire næfre wer ne gehran,
 4 ac se þe hæfde fæder on heofonum butan meder *and* hæfde þa
 modur on eorðan butan fæder. þæt bæð þæt *sancta* Maria þæt
 4 cild on baðode þurh þæt manige untrume men þær on wurdon
 gehælede.

Dec. 25. St. Anastasia.

On þone ilcan dæg Cristes acennednesse godes circean ar-
 weorðiað *sancte* Anastasie gebyrd þæs halegan gesiðwifes, seo
 8 wæs swiðe æðele for worulde *and* micle betere for gode. Diocle-
 tianus se hæðena casere hie sealde his gerefan þæt he hie sceolde
 mid witum bregean, þæt heo Criste wiðsoce *and* hæðengild gulde.
 Ða het se gerefa hie belucan in carcerne sixtig daga *and* nihta,
 12 *and* hire man ne sealde ne hlaf ne wæter ne nanne eorðlicne mete.
 Hire com ælce niht sumes haliges wifes gast to, seo wæs haten
sancta Theodota, *and* brohte hire heofonlicu gereordu, *and* sæde
 hire be þære heofonlican fægernesse, *and* wunode mid hire oð
 16 hanasang, *and* eft ferde to heofonum. Ða æfter sixtigum dagum,
 þa heo ut eode of þam carcerne, þa wæs hire anayn swá reod *and*
 swá fæger swa þære wynsumestan fæmnan, þonne heo fægerost
 bið. Þurh wuldorlicne martyrdom heo forlet þis andwearde lif, *and*
 20 hyre lichama resteð nu on Romebyrig.

Dec. 26. St. Eugenia.

On þone forman dæg bið *sancta* Eugenia tid þære æðelan fæm-
 nan; seo wæs on Commodus dagum þæs caseres, *and* heo lufode
 Crist, ær heo gefullod wære. Heo wæs swiðe mæres weres dohtur,
 24 se wæs haten Philippus: he was þære mæran burge gerefa þe
 hatte Alexandria, *and* ealle Egipta peode him hyrdon. Ða þæt
 mæden wæs fiftene gear, þa wolde se fæder hī sellan sumum æðelum
 men to bryde. Ða on niht bescear heo hyre feax swá weras *and*
 28 onfeng weres gegyrlan *and* gewat of hyre fæder rice mid twam
 cnihtum. þa eode heo on wera mynster, þær nan wisman ær ne

2. heofnum.

6. On: *large initial*.

7. *æðe anastasiām*; gehird: *per-*
haps gearynd! þæs] þære.

9. *gereuas*; he *om.*

12. *me. h. te.*

14. *theodote*; broht.

17. *carcercernes* (*over above the line*).

brought forth a son, so that never a man touched her but he that had a father in heaven without a mother, and a mother on earth without a father. By the bath in which St. Mary bathed the child many sick men were healed.

4

Dec. 25. St. Anastasia.

On the same day as Christ's birth the churches of God celebrate the birth of St. Anastasia the holy lady; she was very noble in the sight of the world and much better before God. The heathen emperor Diocletianus delivered her to his prefect that he might terrify her with tortures, so that she abjured Christ and sacrificed to the idols. The prefect ordered her to be locked up in the dungeon sixty days and nights, and neither bread nor water nor any earthly food was given her. Every night the spirit of a certain holy woman, called St. Theodota, came to her and brought her heavenly food, and told her about the beauty of heaven, and remained with her until cock-crow, and returned to heaven again. When after sixty days she went out from the dungeon, her face was as rosy and as fair as that of the most charming woman when she is most beautiful. After a glorious martyrdom she gave up this present life, and her body rests now in the town of Rome.

20

Dec. 26. St. Eugenia.

On the first day is the festival of the noble virgin St. Eugenia; she lived in the time of the emperor Commodus and loved Christ before she was baptised. She was the daughter of a very distinguished man, Philippus by name; he was the prefect of the great town called Alexandria, and all the people of Egypt obeyed him. When the maiden was fifteen years old, her father wanted to give her in wedlock to a certain nobleman. At night she cut off her hair as men do, and took men's garments and left her father's province with two servants. Then she went into a convent of men where

18. *faiger* (1 above the line); *swa*
[*pare wyns.*] *swinsumestan.*

21. *empty space for O.* *eufemian.*

23. *was.*

25. *alexandria.*

26. *.xv.*; *wolde*: *ol* partly *erased*;
æbelon.

29. *cnihtan*; *mynster*: *r* added
above the line.

com, *ond* heo onfeng fulwihte *ond* gode þenode *ond* þeowode *ond*
 mid þam wunode, þæt nan man ne mihte onfindan þæt heo wæs
 fæmne. *ond* binnan þrim gearum heo wearð þæs mynstres abbud;
 4 *ond* heo wæs swa mihtegu wið gôð þæt heo sealde blindum menn
 gesihðe *ond* deofulseoce gehælde. *ond* þa æfter manegum gearum
 heo wæs fram hyre fæder ongitenu *ond* broðrum, *ond* siððan heo
 8 gewat mid hyre meder to Rome, *ond* þær geprowode martyrdom
 for Criste. þær Necittius, Romeburge gerefa, hie nydde þæt heo
 Criste wiðsoce *ond* deofulgylð gelyfde. þa heo þæt nolde, þa het
 he bindan hire stan to þam swuran *ond* weorpan on Tifre flod : þa
 12 tobærst se stan, *ond* heo fleat ofer þæt wæter to lande. *ond* þa
 het he hie eft sendan on byrnendne ofn, *ond* se acolode sôna. þa
 het he hie don on carcern, *ond* heo wæs þær ten niht and dagas
 butan mete. þa sætowde hire dryhten sylfa on þa ilcan niht æt
 16 his acennisse *ond* cwæð to hire : 'ic þe nime, Eugenie, *ond* ic eom
 se þe þu lufodest; þy ilcan dæge ic to heofonum astah þe ic to
 eorðan com'. *ond* þy ilcan dæge heo onsende hyre gast to gode,
ond hyre lichama resteð wið Romebyrig on þam wege þe man
 20 nemneð Latina.

Dec. 26. St. Stephen.

On þone æfteran dæg godes circean arworðiað sanctus Stephanus
 gemynd þæs ærestan diacones *ond* þæs ærestan martires æfter
 Cristes þrowunge. Þone halgan Stephanus Cristes pegnas ge-
 24 halgodon to diacone; ac Iudeas hine eft mið stanum ofwurpon,
 for þam þe he mid micelre baldnisse cyððe þæt se hælend wære
 soð godes sunu, se ðe hie on rode onhengon. *ond* þa hie Stephanus
 to þære stæninge læddon, þa mihte he locian on heofonas, *ond* he

2. þæwuwode (*sic*!).

3. -III.

6. was ge.

7. fæder deaðe!

8. mardóm.

9. *Xvi.* romeburh (*and go above the line*).

4. was.

11. to: t added above the line;
 swuran; warpan.

12. tobære (!); fleat aweg (*this word dotted out*).

12, 13. *ond þ. h. h. e. s.] 7 þa*
 het hi eft; ofon.

14. het he] het; .x.

no woman ever came before, and she received baptism and served God and lived with them, so that nobody could find out that she was a woman. Within three years she became the abbot of this convent, and she was so powerful with God that she restored 4 the eyesight of blind men and cured the insane. After many years she was recognised by her father and her brothers, and since she lived with women in their fashion; after her father's death she went to Rome with her mother, and there she suffered martyr- 8 dom for Christ. Necitius, the town-reeve of Rome, urged her to renounce Christ and to believe in the idols. As she refused this, a stone was fastened to her neck by his command, and she was thrown into the river Tiber; then the stone burst, and she floated 12 to the land across the water. Then he ordered her to be thrown into a burning oven, and it cooled down at once. Then he commanded her to be put into prison, and she was there ten days and nights without food. The Lord appeared to her in the night when 16 he was born, and said to her: 'I shall take thee away, Eugenia, I am he whom thou lovedest; I ascended to heaven on the same day on which I came on earth.' On the same day she gave up her ghost to God, and her body rests near Rome on the road called 20 Latina.

Dec. 26. St. Stephen.

On the second day God's churches celebrate the memory of St. Stephen, the first deacon and the first martyr after Christ's passion. The holy Stephen was ordained a deacon by Christ's apostles; but 24 the Jews killed him afterwards with stones, because he preached with great boldness that the Saviour whom they had crucified was the true son of God. When they led Stephen to the stoning, he could look into heaven, and he saw the Saviour himself standing 28

15. hire *added above the line;*
dryhten] d'i.

17. þe þe.

18. dæge] dæig.

19. man] ma.

21. *Empty space for O: accent on n.*

22. þæs ær. diac. repeated.

26. *Indistinct accents on rode and onhengon.*

27. heofnas.

geseah þone hælend sylfne standan on his godþrymme; *ond* he hit
 þam Iudeum sæde, *ond* hie him miclan þe reðran wæron *ond* þe
 raðor hine oftorfod hæfdon. Ða leton hie his lichaman licgan
 4 butan Hierusalem þære ceastre, *ond* woldon þæt hine fuglas to-
 bæron. Ða bebyrigde hine sum geleafful man, se wæs haten
 Gamaliel; *ond* þa æfter manegum gearum wæs se lichama gecyðed
 þurh heofonlicu tacn, *ond* þær wæs swete stenc, *ond* manig un-
 8 truma man þær his hælo onfeng þa hine man of eorðan updyde
ond mid miclum lofsange læddon to Hierusalem. Ðæt wæs sanctus
 Stephanus wundra sum þæt an plegende cild arn under wænes
 hweowol *ond* wearð sona dead. Ða nam þæs cildes modor þone
 12 deadan lichoman *ond* wearp on sanctus Stephanus circean þær his
 reliquia sum dæl inne wæs; þa heo eft com, þa mitte heo hire cild
 lifiende *ond* gesund.

Dec. 27. St. John the Gospeller.

On þone þridan dæg bið sancte Johannes tid þæs godspelleres,
 16 se wæs Criste leof ofer ealle oðre men þe he on middangearde
 gemette, *ond* he wæs him swa leof, þæt he sæt gereordum hlenode
 on þæs hælendes bearme *ond* ofer his breost, *ond* he aweahte men
 of deaðe *ond* he gesenode twa birðena gyrda, *ond* hie wurdan sona
 20 to þam golde þe man hateð *abritsum*, þæt is smæte gold; *ond*
 twegen beorgas lytelra stana he gesenode to sæcelum gimum; *ond*
rice hæðene men hine snidon þæt he dranc attor, on þam wæs
 sælces cynnes wurm oððe ban oððe blod, *ond* ne ablacode he . *ond*
 24 his byrgen is mid Grecum on Effesio þære ceastre; sæt þære byr-
 genne bið welmicel wundor gesewen *ond* gehyred: hwilum heo
 eðað swa lifiende man slæpe, hwilum þonne man þa byrgenne
 sceawað, þonne ne bið þær nan lichama gesewen, ac bið micel
 28 swetnisse stenc. forðam nat nænig man hwæðer se Johannes si
 þe cwicu þe dead.

2. on (*above the line*) wæron.

5. was.

6. was.

7. menig untrume.

9. mid om. MS.

10. stefnan⁹.

15. Empty space for O; .iii.; god-
 spellres.

in his divine glory, and he told the Jews about it, and they were all the fiercer against him and killed him all the quicker. Then they left his body lying outside of the town of Jerusalem, in order that the birds might lacerate him. A faithful man who 4 was called Gamaliel buried him. After many years the body was revealed by heavenly signs, and there was a sweet smell, and many a sick man recovered his health there when it was taken up from the earth and conducted to Jerusalem with loud songs of praise. 8 It was one of St. Stephen's miracles that a child while playing ran under the wheel of a waggon and was killed at once. The mother of the child took the dead body and placed it in St. Stephen's church where a part of his relics was kept; when she 12 came again, she found her child living and unhurt.

Dec. 27. St. John the Gospeller.

On the third day is the festival of St. John the Evangelist, who was dear to Christ more than all other men that he met on earth, and he was so dear to him, that at meals he rested in the lap of 16 the Saviour and on his breast; he awoke men from death, and he blessed two bundles of rods, and they instantly turned to gold that is called *obryzum*, that is hammered gold, and he turned two heaps of small stones into precious gems by blessing them. Power- 20 ful heathens forced him to drink poison, in which there were all sorts of worms, either their bones or their blood, and yet he did not perish. His grave is among the Greeks in the town of Ephesus; at this grave a great many miracles are seen and heard 24 of. Sometimes it breathes, as if a living man were sleeping, sometimes when one looks at the grave, no body is seen there, but there is a very sweet smell. Therefore nobody knows whether St. John be alive or dead.

28

19. gisenonde; .II.

20. Read obryzum.

21. .II.; gesenedo (and an o above the second e).

22. snidon] nyddon? was.

23. hwilon.

26. slape; byrgine.

29. se deað.

Dec. 28. The Holy Innocents.

On þone feorðan dæg bið þara haligra cilda tid þe Herodes acwealde for Criste on Bethlehem þære ceastre, ealle þa cnihtcild þe wæron twam gearum geborene oððe anre nihte eald cild, forþam
 4 þe he wolde Crist acwellan on þæra cilda gemange. Herodes het tion þa cild of hira modor breostum *ond* bosmum, *ond* þonne man þa cild cwealde, þonne spiwon hie þa meoloc ær þæt blod. Þa wæron þa cild mid hira blode gefullode *ond* þa modor mid þam
 8 tearum gefullode for þam sare þe hie sæt þam cildum gesawon. Þæra cilda wæs tu *hund ond feower ond feowertig þusendu*; *ond* Herodes forwearð æfter þæra cilda cwealme, *ond* he ofstang hine sylfne mid his agenre handa.

Dec. 31. St. Sylvester.

12 On þon sefoðan dæg þæs monðes bið sancte Silvestres tid þæs halgan papan, þæs lichoma resteð on Romebyrig; se dyde fela wundra ær he papa wære. Tarquinius hatte Romeburge grefa: he preatode hine to hæðenscipe. Þa nolde he þæt: þa het hine
 16 man gebindan *ond* lædan to carcerne. þa cwæð sanctus Sylvester to him: 'Dysega, on þisse nihte þe bið þæt feorh afirred:' *ond* þæt gelamp.

MS. B. [Cod. Cotton. Jul. A x, p. 44*].

Dec. 31. St. Columba.

. . . þa he þa in eode on þæt carcern *ond* hire to genealehte, þa
 20 com þider in *ursa* þæt deor, þæt is on ure gepeode byren, *ond* awarep hine to eorðan *ond* locade to þære godes fæmnan hwæðer heo sceolde hine cucene þe deadne. *ond* þa bebed seo godes fæmne þære byrene þæt heo læge on þæs carcerne's duru, *ond* heo ongan
 24 læran þone leasere þæt he gelyfde on Crist, *ond* he þæt gefafade; *ond* seo byren hine let gangan of þæm carcerne, *ond* he þa sona

2. bethlem.

4. het twice, once above, Herodes under the line.

6. cwalde; meoloc: the second above the line.

8. gef . . . (hie om.).

Dec. 28. The Holy Innocents.

On the fourth day is the festival of the holy children whom Herod killed for Christ's sake in the town of Bethlehem, all the male children whether they were born two years before or children one day old, because he wanted to kill Christ among the children. 4 Herod commanded the children to be torn from the breasts and the bosoms of their mothers, and when the children were killed they spat out the milk before the blood. The children were baptised with their blood and the mothers with their tears caused by the 8 sorrow they underwent on account of the children. These children numbered two hundred and forty-four thousand; and Herod perished after the murder of the children and stabbed himself with his own hand.

12

Dec. 31. St. Sylvester.

On the seventh day of the month is the festival of the holy pope St. Sylvester, whose body rests at Rome. He performed many miracles before he was pope. The prefect of Rome was called Tarquinius, he tried to threaten him into heathendom. As he 16 would not, he was ordered to be bound and led to prison. Then St. Sylvester said to him: 'Fool, this night thy life will be taken from thee.' And this happened.

Dec. 31. St. Columba.

. . . When he entered the prison and approached her, there 20 came in the beast called *ursa*, that is in our language a she-bear, and threw him down upon the earth and looked towards the holy woman whether she should let him live or kill him. The holy woman bade the she-bear lie at the door of the prison, and she 24 began to teach the jester to believe in Christ, and he submitted to it: and the she-bear let him go from the prison, and instantly

9. *cildea*; tu 007XL71111 mille.10. *erodes*.

12. .VII.

16. *cwæt*.18. *MS. D ends here*.

clypode þurh ealle þa ceastre *ond* cwæð: 'se an god is soð god þone Columbe seo fæmne begongeð, *ond* nis ænig oðer butan þam.'

Jan. 1. The Circumcision of Christ.

On þone eahteðan geohheldæg bið þæs monðes fruma þe mon
 4 nemneð Ianuarius, þæt is on ure gepeode se æftera geola. þæt bið
 se æresta geares monað mid Romwarum *ond* mid us: on þæm
 monðe bið an *ond* pritig daga. on þone ærestan dæg þæs monðes
 bið Cristes eahteða dæg *ond* sancta Marian. on þæm dæge Crist
 8 onfeng þa ealdan ymbsnidenysse *ond* þa ealdan clæsnunge Iudea
 folces, þæt þonne wæs þæt hie æghwelcum cnihtilde ymbsnidon
 þæt werlice lim on þæm eahteðan dæge æfter his acennisse, *ond*
 seo clæsnung him wæs swa halig swa us is fullwiht; *ond* Crist
 12 forðon þa clæsnunge onfeng þæt he us mid þy getacnode þæt we
 sceolan aceorfan fram usse heortan unclæne gepohtas *ond* from
 lichoman unalefde dæde, gif we willað habban lif mid gode. *ond*
 on þone eahteðan dæg menn sceopan Criste naman æfter caldre
 16 wisan: se nama wæs on Iudisc *Iesus* *ond* on grecisc *soter* *ond* on
 læden *saluator* *ond* on ure gepeode hælend. þone naman hæfde se
 engel sancta Marian gessed, ær þon þe heo geeacnad wære.

Jan. 3. St. Anteros.

On þone þriiddan dæg þæs monðes bið þæs halgan papan tid þe
 20 is nemned sancte Antheri. he wæs Grecisce cynnes mon, *ond* he
 sæt on sancte Petres setle on Rome preotttyn gear on Maximianus
 dagum þæs caseres, *ond* he geprowade martyrdom for Criste, *ond*
 his lichoma is bebyrged on þæm mynstre þe we nemnað Calistes
 24 mynster.

Jan. 5. St. Aemiliana.

On þone fiftan dæg þæs monðes bið sancte Emelianan tid þære
 fæmnan, þæt wæs sancte Gregorius faðe þæs þe us fulwiht onsende.
 hire ætywde on nihtlicre gesihðe hire swyster gast *ond* cwæð to
 28 hire: 'butan þe ic dede þone halgan dæg set drihtnes acennisse,

5. On twice.

he shouted all over the town and said: 'the one god whom the woman Columba worships is the true god, and there is no other besides him.'

Jan. 1. The Circumcision of Christ.

On the eighth Yule-day is the beginning of the month that is 4 called January, that is in our language the after yule. This is the first month of the year with the Romans and with us; this month has thirty-one days. On the first day of the month is the octave of Christ and of St. Mary. On that day Christ received the customary circumcision and the traditional purification of the Jewish people, which was, that they circumcised the privy member of every male child on the eighth day after its birth, and the purification was as holy to them as baptism is to us. Christ received 12 the purification that he might show us thereby that we must cut off from our heart unclean thoughts, and from our body unallowed deeds, if we wish to have life with God. On the eighth day the people gave Christ a name according to the old custom: the name 16 was Jesus in Hebrew, and Soter in Greek, and Salvator in Latin, and Healer in our language. This name the angel had told St. Mary, before she was with child.

Jan. 3. St. Anteros.

On the third day of the month is the festival of the holy pope 20 who is called St. Anteros. He was a man of Greek origin, and he sat thirteen years on St. Peter's stool at Rome in the days of the emperor Maximianus, and suffered martyrdom for Christ's sake; his body is buried in the minster that we call the minster of 24 Callistus.

Jan. 5. St. Aemiliana.

On the fifth day of the month is the festival of the virgin St. Aemiliana, who was the paternal aunt of St. Gregory who brought us the baptism. Her sister's ghost appeared to her in a nightly 28 vision saying to her: 'Without thee I celebrated the holy day of the Lord's birth, but with thee I shall keep the holy day of the

- ✓ ac ic do mid þe þone halgan dæg æt drihtnes ætywnesse, þæt is se
✓ drihtnes halga twelfta dæg, drihtnes fullwihtes dæg.'

Jan. 6. The Epiphany.

- On þone sextan dæg þæs monðes bið se micla *ond* se mæra dæg
4 þone Grecas nemnað Epiphania, *ond* Romware hine nemnað *ap-*
paritia domini, þæt is on ure geþeode drihtnes ætywnesse dæg.
on þam dæge he gecyðde mid þæm mæstum wundrum feowerum
þæt he wæs soð god. þæt æreste wundor wæs þæt þreo tungol-
8 cræftegan comon fram eastdæles mægðum to Criste þa þa he wæs
cild, *ond* him mon brohte gold to gefe, on þæm wæs getacnod þæt
he wæs soð cyning. Oðer him brohte recels, on þæm wæs getacnod
þæt he wæs soð god. se þrida him brohte myrran þa wyrt, on
12 þæm wæs getacnod þæt he wæs deadlic mon, *ond* þæt he þurh
his anes deað ealle geleaffulle men gefreode fram ecum deade.
Ond on þone ilcan dæg Crist onfeng fulwihte on Iordane fram
Iohanne þæm fulwere, *ond* he wæs on þritiges geara ylde se
16 hælend, þa he þæm fulwihte onfeng. *Ond* on þone dæg æt sumum
brydþingum Crist gecerde sex fatu full wætres to þæm betestan
wine; on æghwælc þara fata mihte twegen mittan oððe þreo. *Ond*
on þone ylcan dæg Crist gereorde fif þusenda wera of fif hlafum
20 *ond* of twam fiscum, eac wifum *ond* cildum, þara wæs ungerim, *ond*
✓ þara hlafgebroca wæs to lafe twelf binna fulle.

Jan. 6. St. Julian of Antioch.

- On þone ylcan dæg bið þæs æðelan weres þrowung se is nemned
sancus Iulianus, þæs lichoma resteð in Antiochia þære ceastre. se
24 sona on his cnihtade þeowade gode on clænnesse, *ond* his ylðran
hine þa genyddon on his geogoðe þæt he onfeng æðele brýð, seo
wæs on naman Basilissa. *ond* þa þære forman brydniht, þa hi twa
wæron on þæm brýðbúre, þa com þær ærest wundorlic stenc, *ond*
28 æfter þæm stence heofonlic leoht, *ond* æfter þæm leohte Crist self
þær ætewde mid engla werede. *ond* þa for þære gesihðe sæger-
nesse þe hi gesawon *ond* þæm wordum þe hi gehyrdon hi wunedan 4

4, 5. *aparitia.*

11, 12. on þon.

Lord's manifestation, that is the twelfth holy day of the Lord, the day of the Lord's baptism.'

Jan. 6. The Epiphany.

On the sixth day of the month is the great and famous day which the Greeks call Epiphany, and the Romans call it *apparitia domini*, that is in our language the day of the Lord's manifestation. On this day he revealed by the four greatest miracles that he was true God. The first miracle was that three astronomers came to Christ from the lands of the east when he was a child, 8 and they brought him gold as a gift, whereby it was betokened that he was true king. Another brought him frankincense, whereby it was signified that he was true God. The third brought him the myrrh-root, whereby it was shown that he was a 12 mortal man, and that by his death alone he freed all believers from eternal death. On the same day Christ received baptism in the Jordan from John the Baptist, and he, the Saviour, was thirty years of age as he received the baptism. On this day Christ 16 at a wedding turned six vats full of water into the best wine; in each of the vats there might be two or three quarts. On the same day Christ fed five thousand men with five loaves and two fishes, also women and children, of whom there was a great number, and 20 of the fragments there remained twelve baskets full.

Jan. 6. St. Julian of Antioch.

On the same day is the martyrdom of the glorious man called Julian, whose body rests in the town of Antioch. Even in his childhood he served God in purity; and in his youth his parents 24 compelled him to take a noble bride, Basilissa by name. The first night after the wedding, as they were both in the bedchamber, there came first a marvellous smell, and after the smell a heavenly light, and after the light, Christ himself appeared there with a host 28 of angels. On account of the beauty of the apparition they had seen and the words they had heard they always remained chaste,

clæne, he mid werum *ond* heo mid fæmnum. þes Iulianus awehte hæðenne man of deaðe, *ond* se wæs siððan gefullad. se man sæde fram helle siðfæte swylc sarspell swylce næfre ær on men ne becom
4 ne naht oft siððan.

Jan. 6. St. Telesphorus.

On þone ilcan dæg bið þæs papan tid se is nemned Telesphorus, se wæs Grecisces cynnes. he sæt on þæm papsetle ændlesen gear *ond* pry monað on þara casera dagum Antonius *ond* Marcus. *ond*
8 þes papa wæs eft Cristes martyr, *ond* his lichoma resteð neah sancte Petres lichoman. þes papa gesette ærest manna þæt man fæste on Rome syfon wucan ær eastran, *ond* he gesette ærest þæt man sang *gloria in excelsis deo* þone lofsang foran to mæssan.

Jan. 9. St. Pega.

12 On þone nigeðan dæg þæs monðes bið sancte Pegean geleornes þære halgan fæmnan. heo wæs sancte Guðlaces swyster þæs ancran, *ond* æfter his geleornisse heo dyde blindum men þæt sealt on eage þæt he ær gehalgode, *ond* he mihte sona geseon.

Jan. 10. St. Paul the Hermit.

16 On þone teoðan dæg þæs monðes bið sancte Pauls tid; se wæs sixtyne geara þa he ærest on þæt westen gewat, *ond* he wunade þær oð þæt he hæfde þreo *ond* hundændleftig wintra. þær he næfre
naht oðres ne geseah ne ne gehyrde butan leona grymetunge *ond*
20 wulfa gerár, *ond* æt þæs westenes æppla *ond* þæt wæter dranc of his holre hand. *ond* þa æt nehstan fedde hine an hræfn sextig geára, se him brohte æghwelce dæge healfne hlaf: *ond* þa hwæne ær his ende com him to sanctus Antonius se ancra, *ond* þa sona brohte
24 him se hræfn gehalne hlaf. se Antonius geseah þæs Pauls sawle swa hwite swa snaw stigan to heofonum betweoh engla preatas; *ond* twegen leon adulfan his byrgenne on þæs westenes sande; þær resteð Pauls lichoma mid yfellice duste bewrigen, ac on domes
28 dæge he ariseð on wuldor.

5. Telesfor.

7. casere.

13. guðlaces.

25. snaw.

he among men and she among women. This Julian awoke from death a heathen man who was afterwards baptized. This man told such a mournful tale about the way to hell as never came to men before nor often since.

4

Jan. ⁶ 8. St. Telesphorus.

On the same day is the festival of the pope called Telesphorus, who was of Greek origin. He sat eleven years and three months on the papal throne in the days of the Emperors Antoninus and Marcus. This pope was afterwards Christ's martyr, and his body rests near 8 to that of St. Peter. This pope decreed first of all men that at Rome there should be a fast seven weeks before Easter, and he first appointed that the hymn '*Gloria in excelsis deo*' should be sung before the mass.

12

Jan. 9. St. Pega.

On the ninth day of the month is the death of the holy maiden St. Pega. She was St. Guthlac the hermit's sister, and after his decease she put on the eye of a blind man the salt that he had blessed before, and he was immediately able to see.

16

Jan. 10. St. Paul the Hermit.

On the tenth day of the month is St. Paul's festival; he was sixteen years old when he first went into the desert, and he lived there until he was a hundred and thirteen years. There he never saw nor heard anything else than the roaring of lions and the howl- 20 ing of wolves, and he ate the apples of the desert and drank water from the hollow of his hand. At last he was fed sixty years by a raven who brought him half a loaf every day: a short time before his death St. Anthony the hermit came to him, and immediately the 24 raven brought him a whole loaf. Anthony saw Paul's soul ascending to heaven as white as snow among hosts of angels; and two lions dug his grave in the desert's sand; there rests Paul's body covered with filthy dust, but on Doomsday he will rise up to glory. 28

c

Jan. 12. St. Benedict of Wearmouth.

On þone twelftan dæg þæs monðes bið *sancte* Benedictes tid
 þæs halgan abbodes, se wæs Angelcynnes man. he wæs swiðe
 æðele for worolde *and* micle æðelra for gode; *and* þa he wæs on
 4 fif ond twentigum geára, þa ferde he to Rome, *and* þær *and* on oðrum
 manegum æðelum mynstrum he leornade gastlice þeodscipas;
and he onfeng preosthades scare on þæs ealandes mynstre þe is
 nemned Lerinensis, *and* he hwerfde eft to eðle. *and* he getimbrade
 8 on Brytene æðele mynster on þære stowe þe is cweden æt Wiremu-
 ðan *and* þæt gehalgade gode *and* *sancte* Petre *and* þa ciricean
 æðellice gefræt Wade ge mid godcunde wisdomes ge mid woruld-
 licum fræt wum ofersæwiscum. *and* þa þæs æfter sextene gearum
 12 þa forlet he þone læmnan ofn þæs mænniscan lichoman, *and* se gast
 fleah freo to þam upplican wuldre.

Jan. 13. St. Hilary of Poitiers.

On þone preottegðan dæg þæs monðes bið þæs halgan biscopes
 gemynd *sancte* Hilaries, he wæs on þære ceastre Pictavie; se wæs
 16 *sancte* Martines lareow, *and* he awehte deadne man of deaðe.

Jan. 14. St. Felix.

On þone feowerteogðan dæg bið *sancte* Felices tid þæs mæsse-
 preostes on Rome on þære stowe þe Pincius is nemned. þone rice
 men hæðne preadon þæt he Criste wiðsoce *and* hæðengeldum
 20 gelyfde. þa he þæt nolde, he wæs nacod on carcern onsæded *and*
 þær understregd mid sæscellum *and* mid scearpum stanum, *and* þa
 godes engel on þære ilcan niht tobræc þæs carcernes duru *and* hine
 þonan alædde.

Jan. 16. St. Marcellus.

24 On þone sexteogðan dæg þæs monðes þonne bið *sancte* Marcelles
 tid þæs papan. þone papan Maxentius, Romeburge ealdormon, nedde
 þæt he his fullwihte wiðsoce *and* deofulgeldum gelyfde. þa he þæt

1. þone omitted.
 6. mynster.

7. lerinensi.
 13. upplican twice in MS.

Jan. 12. St. Benedict of Wearmouth.

On the twelfth day of the month is the festival of St. Benedict, the holy abbot, who was an Englishman. He was very noble before the world and much nobler before God. When he was twenty-five years, he made a journey to Rome, and there and at 4 many other famous monasteries he learnt spiritual discipline. He received the tonsure of priesthood in the monastery of the island called Lerina, and then he returned again to his native country. In Britain he built a noble monastery in the place that is called 8 Wearmouth and consecrated it to God and St. Peter and nobly adorned the church with divine wisdom as well as with worldly ornaments from beyond the sea. Sixteen years after this he forsook the earthen furnace of the human body, and his spirit flew 12 joyfully to the glory above.

Jan. 13. St. Hilary of Poitiers.

On the thirteenth day of the month is the commemoration of the holy bishop St. Hilary, who lived in the town of Poitiers; he was the teacher of St. Martin, and he awakened a dead man from 16 death.

Jan. 14. St. Felix.

On the fourteenth day is the festival of St. Felix, mass-priest in Rome, in the place called Pincius. He was threatened by powerful heathens that he might renounce Christ and believe in the heathen 20 gods. As he refused this, he was sent naked to prison, and sea-shells and sharp stones were strewn under him; in the same night God's angel burst open the prison-doors and led him thence.

Jan. 16. St. Marcellus.

On the sixteenth day of the month is the festival of the pope 24 St. Marcellus. This pope was compelled by Maxentius, governor of Rome, to renounce his baptism and to believe in idolatry. As he

14. Greetegan.

17. *pass omitted*; pincia.
20. nasod 7 on.

ne gefafode, þa het he on þæs papan ciericean gestællan his blancan
ond monig oðer neat, *ond* he genydde þone papan þæt he þæm
 þenade. *ond* on þæm þeowdome he geendade his lif, *ond* his
 4 lichoma resteð arwyrdlice on þæm mynstre Priscille on þæm wege
 Salarie.

Jan. 16. St. Furseus.

On þone ilcan dæg bið þæs mæssepreostes geleornis þe wæs
 nemned *sancte* Furseus; se wæs acenned on Hibernia mægðe,
 8 þæt is on Scotta lande. þæs gast wæs neahterne of lichoman
 alæded, *ond* he geseah mǣ ondryslices *ond* eac wuldorlices þonne
 he mihte monnum asecgan, *ond* seo gesihð him wæs on swa micelre
 gemynde þæt he on þæm miclan wintres cele, þonne he ymb þæt
 12 þohte oððe spræc, þonne aswætte he eall, *ond* eft on þære miclan
 sumeres hæte, þonne he his siðfæt gemunde, þonne ablacode he
 eall *ond* abifode. *ond* þa þa godes englas eft his gast brohtan to
 þæm lichoman, þa locade he on his agenne lichoman swa swa on
 16 uncuðne hræw, *ond* he nolde næfre eft on þone lichoman, gif he
 nyde ne sceolde. þes Furseus gewat eft of Scottum on Brytone,
 ond on Eastengla mægðe he getimbrede fæger mynster, þæt is
 geceged Cnofesburh. þæt he dyde on Sigeberhtes dagum þæs
 20 cyninges; *ond* þanon he gewát ofer sæ in Gallia mægðe to Clodfeo,
 Francna cyðinge, *ond* þær his dagas geendade; *ond* his lichoma
 resteð on þæm tune Ferano, *ond* his geearnunga þær wæron oft
 beorhte gecyðed.

Jan. 17. St. Anthony the Hermit.

24 On þone seofonteoðan dæg þæs monðes bið seo geleornes þæs
 halgan munuces *sancte* Antonies. se gewat on westen þa he wæs
 on twentigum geara, *ond* on þæm he wunade, oð þæt he wæs on
 fif *ond* hundteontigum geara, *ond* on fruman he þær wunade, swa
 28 he nænigwe oðerne mon ne geseah. þær he fæste hwilum twegen
 dagas, hwilum þrý tosomne, *ond* þonne he mete þigde, þonne wæs

8. An index pointing to the word
 Scotland on the margin by a later
 hand.

9. ondryrlic (one corrected from
 h).

17. fursing; sootum.

would not submit to this, he ordered his horses and many other animals to be stabled in the church of the pope, and he forced the pope to wait on them. In this service he ended his life, and his body rests honourably in the minster of Priscilla on the Salarian 4 road.

Jan. 16. St. Fursey.

On the same day is the departure of the mass-priest who was called St. Fursey ; he was born in the country of Ireland, that is, in the land of the Scots. His spirit was taken for a night from his 8 body, and he saw more horrible and also wonderful things than he could tell the people : the vision was so strong in his memory, that he began to sweat all over in the great cold of winter when he thought of it or spoke about it, and again in the great heat of 12 summer he grew pale and trembled when he remembered his journey. When God's angels brought his spirit again to the body, he looked upon his own body, as if it were an unknown corpse, and he would not enter into the body again, if he had not been com- 16 pelled. This Fursey then passed from Ireland into England, and in the country of the East Angles he built a beautiful monastery called Cnobheresburh¹. He did this in the time of King Sigeberht, and from there he went over the sea into Gaul to Clovis, 20 King of the Franks, and ended his days there ; his body rests in the town of Péronne, and there his merits were often gloriously proclaimed.

Jan. 17. St. Anthony the Hermit.

On the seventeenth day of the month is the departure of the 24 holy monk St. Anthony. He went into the desert when he was twenty years old, and lived in it until he was a hundred and five years. At first he lived there without seeing any other man. There he fasted sometimes two, sometimes three days together, and when 28

18. *A rude drawing of a church on the margin.*

21. *fracna.*
25. *Se.*

¹ Burghcastle, Suffolk.

1 þæt hlaf *ond* sealt *ond* lytel wætres drync. *ond* hine þær deofla
 costodon mid ofermete unclæne luste, efne swa þæt hi eodon on
 2 niht to him on geglengedra wifa hiwe. þær he geseah eac þone
 4 fulan gast þe men lærð unalýfede lustas: þæt wæs sweart cniht
ond lytel *ond* egeslic, *ond* he him sæde sylf þæt his nama wære
 6 *spiritus fornicationis*, þæt is dernes geligeres gast. hwilum þa
 deofol hine swungan þæt he ne mihte hine astyrigea ne noht
 8 cweðan; hwilum hi hine bylgedon on swa fearras *ond* puton ealswa
 wulfas; hwilum hi him bæron to gold *ond* seolfer *ond* him ætywdon
 in arwyrðestan hiwe, *ond* hi him bæran mettas to *ond* hine bædon
 þæt he þa pigðe. þonne sænade he hine, þonne glad þæt deofol ut
 12 mid his leasunge swa swa smýc æt his eagdura. Antonius wunade
 on þæm ytemestan ænde eorðan ymbhwyrftes on Egypta westene,
ond he wæs hwæðre mære geond ealne middangeard. *ond* þa he
 his dagas geendade, þa ongeatan þæt his þegnas twegen þæt hine
 16 openlice englas læddon to heofenum, *ond* his lichoma resteð on
 þære miclan cæstre Alexandria.

Jan. 17. St. Speusippus, St. Elasippus, St. Melasippus.

On þone ilcan dæg bið preora cnihta tid, þa wæron getwinnas,
ond hi wæron nemde *sanctus* Speusippus *ond* *sanctus* Elasippus
 20 *ond* *sanctus* Melasippus. þa hæfdon cristene modor *ond* hæðenne
 fæder, *ond* þurh heora yldran modor lare hi gelyfdon gode, *ond*
 hwæðre næron hi na gefulwade, forðon hæðne caseras hæfdon
 ofslegen ealle biscepas *ond* mæssepreostas. þas cnihtas þry fram
 24 þrym deman wæron nedde þæt hi godes geleafan wiðsocan. þa hi
 þæt ne gefasdon, þa heton þa deman micel fyr onbærnan *ond*
 þa cnihtas ahón on an treow *ond* byran to þam fyre. þa cwædon
 28 hi to heora yldran meder: 'beo þu nu ure gemyndig on þinum
 gebedum: *ond* þonne þu hlaf brece *ond* metes onfo, þonne sæna þu
 32 þa cruman for us þe of þinum beode seallan þæt we móton bergan
 34 of þæs heofonlican cyninges gereordum, þeah þe we næron mid
 36 fulwihte her on eorðan onðwægen.' þa cwæð seo yldre modor:

6. hwilum: *large initial.*

20. modar: *erasure of three letters*

19. nemde: d *alleral* from n; *after it.*
 speosippus.

he took food, it was bread and salt and a slight drink of water. Devils tempted him there beyond measure with impure desires, even so that at night they came to him in the form of adorned women. There he also saw the foul spirit that teaches men un- 4 allowed lust: it was a small, dark, horrible youth, and he told him himself that his name was *spiritus fornicationis*, that is, spirit of fornication. Sometimes the devils scourged him, that he could not stir or speak anything: sometimes they bellowed against him like 8 bulls and howled like wolves; sometimes they brought him gold and silver and showed themselves to him in a most venerable shape and brought him viands and asked him to taste them. When he crossed himself, the devil vanished with his artifice just like 12 smoke out of his window. Anthony lived at the utmost end of the earth's sphere in the desert of Egypt, and yet he was celebrated all over the world. When he had ended his days, two of his followers noticed that angels openly led him to heaven, and his 16 body rests in the great city of Alexandria.

Jan. 17. St. Speusippus, St. Elasippus, St. Melasippus.

On the same day is the festival of three young men that were twin-brothers, and they were called St. Speusippus and St. Elasippus and St. Melasippus. They had a Christian mother and a pagan father, 20 and in consequence of the teaching of their grandmother they believed in God; yet they were not baptized, because heathen emperors had killed all the bishops and mass-priests. These three young men were urged by three judges to forswear the belief in 24 God. As they would not submit to this, the judges ordered a big fire to be kindled and the young men to be hung on a tree and to be brought to the fire. Then they said to their grandmother: 'Be now mindful of us in thy prayers: and when thou breakest a 28 loaf and takest food, then for our sake bless the crumbs that fall from thy table that we may taste the heavenly king's food, although we were not cleansed in baptism here on earth.' The grandmother then said: 'Children, be without fear, your blood baptizes 32

21. After final erasure of nine letters.

26. *pe* with capital letter.

'cnihtas, beoð orsorge, eower blod eow fulwað, *ond* eower martyrdom eow gelædeð to Cristes gereordum.' þa wæron þa cnihtas on þæt fyr onsended; þa ne onhran þæt fyr him no, ac hi onsendon 4 heora gast to gode swa swa þreo lamb. *ond* seo cierece on þære þe heora lichoma resteð is neah Lingona byrig, þa man nemneð æt *sanctos geminos*, æt þæm halgum getwinnum.

Jan. 18. St. Prisca.

✓ On þone eahtateoðan dæg bið þære halgan fæmnan tid *sancte* 8 Prisce; þære lichoma resteð on Rome, *ond* hire gemynd sceal beon mærsod on eallum cierecum.

On þy ilcan dæge *sancte* Peter gehalgode ærest cierecean on Rome.

Jan. 19. St. Ananias.

12 On þone nigonteoðan dæg þæs monðes þonne bið þæs mæssepreostes gemynd *sancte* Annani in Biððinie þære mægðe. on Diclitanus dagum þæs hæðenan caseres he wæs on carcern sænded twelf dagas butan mete, *ond* þa æfter twelf dagum com se carcern- 16 weard, se wæs nemned Petrus; þa geseah he sittan þone halgan gast on culfran hiwe on þæs carcernes eagdura *ond* spræc to Annani þæm godes men *ond* eft fleogan to heofonum. þa gelefde se carcernweard gode: þa het sum hæðen gerefa hi begen belucan 20 on fyrenum bæðe, *ond* ymb þreo niht hi eodon gesunde of þæm. þa gesegon þæt seofon cæmpan, þa gelyfdon þa for þæm wundre. þa het se gerefa heora ælcum gebindan leades bloman on heora swyran *ond* sændan on wid sæwes grund. þa toburstan þa bendas 24 *ond* afeoll þæt lead of him, *ond* hi onsendon heora gastas to Gode; *ond* þa lichoman coman to þam waroðe, þær cristene men hi bebyrgdon mid micelre áre. *ond* þær wæron siððan on þære stowe monegu wundor; *ond* se gerefa þe hi cwellan het, se wæs 28 sona mid swa miclum sare gewitnad, þæt he nolde læng libban, ac he het his agene men hine sændan on þone sæ, *ond* þa sædeor hine sona forswulgon, þæt his ne com þy furðor an bân to eorðan.

3. fer.

7. tid omitted.

10. No break in MS.

you, and your martyrdom brings you to the communion of Christ.' When the young men were thrown into the fire, the fire did not touch them at all, but they yielded up their spirits to God like three lambs. The church in which their bodies rest is near the town of Langres: it is called *ad sanctos geminos*, or the holy twins.

Jan. 18. St. Prisca.

On the eighteenth day of the month is the festival of the holy virgin St. Prisca; her body rests in Rome, and her memory shall be celebrated in all the churches.

On the same day St. Peter first consecrated a church at Rome.

Jan. 19. St. Ananias.

On the nineteenth day of the month is the commemoration of the mass-priest St. Ananias in the country of Bithynia. In the days of the heathen emperor Diocletianus he was sent to prison for twelve days without food, and when after twelve days the gaoler, whose name was Petrus, came in, he saw the Holy Ghost in the form of a dove sitting in the window of the prison, and he spoke to Ananias, the servant of God, and flew to heaven again. As the gaoler then believed in God, some pagan prefect ordered them both to be locked up in a heated bath, and after three days they went forth from it unhurt. Seven soldiers seeing this became believers on account of the miracle. The prefect then ordered a mass of lead to be fastened to the neck of each of them, and commanded them to be thrown into the wide depth of the sea. Then the fetters burst, and the lead fell from them, and they gave up their ghosts to God, and the bodies came to the shore where Christian men buried them most honourably. There were many miracles since in that place; and the prefect who desired them to be killed was suddenly visited with such great pain, that he would live no longer, but he bade his own men throw him into the sea, and the sea-beasts devoured him, that afterwards not one of his bones came to the land again.

18. fleag on to h.!

23. sændon.

Jan. 20. St. Sebastian.

✓ On þone twentigðan dæg þæs monðes bið *sancte* Sebastianes
 ✓ tīd þæs æðelan martyres, þone Dioclitianus se casere—he wæs
 hæðen—he het hine mid strælum ofscotian, þæt he wæs para swa
 4 full swa īgl þæt deor bið byrsta, *and* mid þy he hine ne mihte swa
 acwellan. þa het he hine mid stengum þyrscan oð þæt he his gast
 onsende; *and* his lichoma wæs gebyrged æt Rome on þære stowe
 Catacumbe.

Jan. 20. St. Fabianna.

✓ 8 On þone ilcan dæg bið *sancte* Fabianes tīd þæs halgan papan.
 þæm wæs þurh haligne gast getacnod þæt he onfenge Romeburge
 biscopdome: culfre com fleogan of heofonum *and* gesæt ofer his
 ✓ heafde. *and* he hæfde þære burge biscopdom preottyne gear *and*
 12 ændlefen monað *and* twelf dagas, *and* he geprowade eft on Decies
 · dagum þæs caseres martyrdom for Criste, *and* his lichoma resteð
 · in Calistes mynstre æt Rome.

Jan. 20. St. Marius with wife and sons.

✓ On þone ilcan dæg bið para haligra gesinhina tīd þa coman
 16 of Perswara mægðe to Rome *and* þær geprowadan æðelne mar-
 · tyrdom for Criste, *and* heora suna twegen mid him. þæs weres
 · nama wæs Marius *and* þæs wifes nama wæs Marða on para suna
 naman wæron Audifax *and* Abbacuc.

Jan. 21. St. Agnes.

20 On þone an *and* twentigðan dæg bið *sancta* Agnan þrowung
 · þære halgan sæmnan; seo geprowade martyrdom for Criste þa
 heo wæs preottene geara. þa sæmnan Symphronius, Romeburge
 gerefa, ongan preatian his suna to wife. þa heo þæt nolde, þa
 24 het he hi nacode lædan to sumum scandhuse, þær hire brohte
 godes engel swylcne gerelan, swylcne næfre nænig fulwa, þæt is
 · nænig webwyrhta, þæt mihte don on eorðan. þæs burhgeresfan

5. byrozan.

16. perswara.

Jan. 20. St. Sebastian.

On the twentieth day of the month is the festival of the noble martyr St. Sebastian, whom the emperor Diocletianus—he was a heathen—ordered to be shot with arrows, that he was as full of them as a hedgehog is of bristles, and he could not kill him⁴ thereby. Then he ordered him to be beaten with sticks, until he gave up his ghost; and his body was buried at Rome in the place called the Catacombs.

Jan. 20. St. Fabianus.

On the same day is the festival of the holy pope St. Fabianus.⁸ It was betokened to him by the Holy Ghost that he would receive the bishopric of Rome: a dove came flying from heaven and alighted on his head. He occupied the episcopal seat of the town thirteen years, eleven months and twelve days, and afterwards in¹² the days of the emperor Decius he suffered martyrdom for Christ, and his body rests in Callistus' minster at Rome.

Jan. 20. St. Marius with wife and sons.

On the same day is the holy man and wife's festival who came to Rome from the country of Persia and who suffered there a noble¹⁶ martyrdom for Christ, and their two sons with them. The man's name was Marius, the wife's name was Martha, and the names of the sons were Audifax and Abbacuc.

Jan. 21. St. Agnes.

On the twenty-first day is the passion of the holy virgin St.²⁰ Agnes; she suffered martyrdom for Christ when she was thirteen years old. Symphronius, prefect of the town of Rome, tried to compel the virgin by threats to become his son's wife. When she refused this, he commanded her to be led naked to a brothel,²⁴ where God's angel brought her such an apparel as no *fulwa* (?), that is no weaver, ever could make on earth. The son of the

22. simphronius.

26. eorlian: o altered from a.

sunu wolde ræsan on hi on þæm scandhuse *ond* hi bysmrian, ac fram deoflum forbroden he aslât. þa cwædon Romware þæt heo wære dryegge *ond* scinlæce, *ond* hire man bestang sweord on þa 4 hracan, *ond* þus heo onsende hire gast to gode; *ond* hire lichoma resteð neah Romebyrig on þæm wege þe hi nemnað Numentana. *ond* naht lange æfter hire þrowunge heo sætýwde hire ylðrum on midde niht þær hi wácedon æt hire byrgenne, *ond* heo cwæð to 8 him: 'ne wepað git me ná swa ic dead sy, ac beoð me efenbliðe, forðon þe ic eom to Criste on heofonum geþeoded þone ic ær on eorðan lufade.'

Jan. 22. St. Vincentius of Valencia.

On þone twa *ond* twentigðan dæg þæs monðes bið *sancte* 12 *Vincentes* þrowung þæs diacones, se þrowade in Hispania þære mægðe on þære ceastre Valentia. þær Datianus se casere nydde Valerium þone biscop *ond* þone ylcan diacon Vincentium to hæðen-scipe. þa swigode se biscop; þa cwæð se diacon to þam biscope: 16 'clypa ongen þissum deofles hunde þe þe on beorceð.' þa het se casere forlætan þone biscop *ond* þone diacon miclum witum under-þeodan, ac ne mihte he mid nænge þara hine acwellan ne hine genydan þæt he Criste wiðsoce, ac he mid micelre blisse þone sige- 20 fæstan gast to gode onsænde. *ond* se casere þa behead þæt hine man forlete unbyrgedne, þæt hine fuglas *ond* wilde deor forswulgon. þa com þærto blæc fugel, hæfde micle feðra, *ond* swift, se adraf ealle þa oðre fuglas *ond* þa wildan deor fram þæm lichoman. þa 24 het se casere hine wurpan on wid sæ; þa ferede hine godes hand pider þær hine cristne men á wulderlice aredon.

Jan. 22. St. Anastasius.

On þone ilcan dæg bið þæs halgan weres þrowung *sancti* Anas- tasi, se wæs ærest drý in Persida mægðe *ond* þa æfter þon gelyfde 28 Criste. *ond* Cossra, Persida cyning, hine het ahon be oðerre hand *ond* hine nydde þæt he wiðsóce godes geleafan. þa he þæt ne gefafade, þa het se cyning hine beheafðian. þa Heraclius se casere

8. Ne.

13. *Valentia*.14. *erasure of þone after Valerium.*18. *wita omitted after þara* †27. *The i in Anastasi half erased and indistinct.*

town-prefect was about to assault and to ravish her in the brothel, but he died torn by devils. Thereupon the Romans said that she was an enchantress and a sorceress, and a sword was thrust into her throat. Thus she yielded up her ghost to God, and her body 4 rests near the town of Rome on the road called Numentana. Not long after her martyrdom she appeared to her parents at midnight, as they were watching at her grave, and she said to them: 'Do not weep as if I were dead, but be as joyful as I am, for 8 I am joined in heaven to Christ whom I formerly loved on earth.'

Jan. 22. St. Vincentius of Valencia.

On the twenty-second day of the month is the martyrdom of the deacon St. Vincentius, who suffered in the country of Spain in the town of Valencia. There the emperor Datianus urged 12 the bishop Valerius and the same deacon Vicentius to become heathens. As the bishop was silent, the deacon said to him: 'Cry out against this devilish dog that barks against thee.' Then the emperor ordered the bishop to be let alone and the deacon to 16 be subjected to heavy tortures, but with none of them could he kill him or force him to renounce Christ, but with great happiness he gave up to God his victorious spirit. The emperor then commanded him to be left unburied, that birds and wild beasts might 20 devour him. There came thither a black swift bird that had big wings, that drove away from the body all the other birds and the wild beasts. When the emperor ordered it to be thrown into the vast sea, God's hand led it to a place where Christian men always 24 honoured it magnificently.

Jan. 22. St. Anastasius.

On the same day is the martyrdom of the holy man St. Anastasius, who was at first a sorcerer in the country of Persia, but afterwards he believed in Christ. Cosroas, king of Persia, ordered 28 him to be hung up by one hand and urged him to forswear the belief in God. As he would not consent to this, the king ordered him to be beheaded. The emperor Heraclius seized his body in

genam his lichoman mid herge in Persida mægðe *ond* lædde to Rome, *ond* he resteð þær on *sancte* Paules mynstre æt þæm wætrum þe hi nemnað *Aquas Salvias*; *ond* þær mon byrð his
 4 heafod on þas dagas *cristenum* mannum to *reliquium*.

Jan. 23. St. Emerentiana.

On þone þreo *ond* twentigðan dæg bið þære halgan fæmnan tid *sancte* Emerentiane, seo wæs afeded mid *sancte* Agnan, þære halgan fæmnan, *ond* swiðe anrædlice heo æt wat þæm hæðnum on Rome
 8 heora dysignesse, *ond* heo wæs stæned fram him, oð þæt heo hire gast onsende. *ond* þa sona com þunerrad *ond* legetsleht *ond* ofsloh
 þone mæstan dæl þæs hæðnan folces þe hi stæude: *ond* hire lichoma resteð on þære ilcau ciricean on Rome þær *sancte* Agnan
 12 lichoma resteð.

Jan. 24. St. Babylas.

On þone feower *ond* twentigðan dæg þæs monðes bið *sancte* Babylles tid þæs halgan biscopes in Antiochia þære ceastre. se biscop mid cristene folce forstod cirican duru & . . *Numeri* . . þæm
 16 hæðnan kasere. he cwæð to him: 'ne gang þu na on godes hus, þu hafast besmitene handa *ond* þu eart deofles wulf.' *ond* þa het se kasere hine beheafðian *ond* his cnihtas þry mid hine, þa wæs an twelf geara, oðer nigan geara *ond* se þridða seofon geara: *ond*
 20 þa cnihta naman wæron Urbanus, Prilidanus, Epolanus. þis wæs swiðe clæne biscop, *ond* his clænnes swiðe mære wæs.

Jan. 25. The Conversion of St. Paul.

On þone fif *ond* twentigðan dæg þæs monðes bið *sancte* Paules gehwerfnes to *Criste*. se wæs ær nemned Saulus, *ond* he wæs
 24 cristenra manna ehtere ær *ond* cwellere. *ond* þa færinga on midne dæg com leht ofer hine of heofonum, *ond* stefn clypade þas cweðende: 'Saulus, Saulus, hwæt ehtes þu me? ic eom *Iesus*, þæt is hælend, þone þu ehtest.' *ond* þa æfter þissum he onfeng

15. *Erasure after & and Numeri.*
Read a- (or rather on-) gean Nu-
meriano?

23. gehwerfnes (*r above the line*);
χρῆ; sawulus.
 26. sawlus; *ih̄s*.

Persia at the head of an army and brought it to Rome, and it rests in St. Paul's minster at the waters called *Aquae Salviae*; there his head is carried about in these days as a relic for Christian men.

4

Jan. 23. St. Emerentiana.

On the twenty-third day is the festival of the holy maiden St. Emerentiana, who was brought up with St. Agnes, the holy virgin, and very boldly she reproached the pagans at Rome with their folly, and she was stoned by them, until she sent forth her spirit. 8 Immediately there came a thunder-clap and a flash of lightning and killed the greater part of the heathen folks that had stoned her. Her body rests in the same church at Rome where St. Agnes' body rests.

12

Jan. 24. St. Babyllas.

On the twenty-fourth day of the month is the festival of the holy bishop St. Babyllas in the town of Antiochia. This bishop defended the door of the church with Christian folks against Numerianus, the heathen emperor. He said to him, 'Do thou 16 not enter into the house of God, thou hast polluted hands and thou art a devilish wolf.' The emperor commanded him to be beheaded and his three servants with him, one of whom was twelve years, the second nine years, and the third seven years; the names 20 of the servants were Urbanus, Prilidianus, and Epolonius. That was a very chaste bishop, and his chastity was highly celebrated.

Jan. 25. The Conversion of St. Paul.

On the twenty-fifth day of the month is St. Paul's conversion to Christ. He was first called Saulus, and he was a persecutor and 24 killer of Christian men. Suddenly in the middle of the day there came a light over him from heaven, and a voice called out speaking thus: 'Saulus, Saulus, why dost thou persecute me? I am Jesus, that is the saviour, whom thou persecutest.' And after that he 28

fulwihte, *and* his nama wæs Paulus geciged, *and* he wæs ealra cristenra peoda lareow, forþon he is nemned ofer ealle oðre se æðela peoda lareow.

(*A gap of several pages.*)

4 [þa ætywde?] *sanctus* Johannes hine þæm men on niht *and* hine het gewitan mid þy heafde on Fenice þære mægðe on þa burh Emisena. swa þæt Johannes heafod ferde: hwilum hit hæfdon geleaffulle men, hwilum swiðe ungeleaffulle, *and* æghwær hit scan 8 mid godcundum wundrum.

þonne se solmonað bið geendod, þonne bið seo niht feowertyne tida lang, *and* se dæg tyn tida.

March.

On þæm þridðan monðe on geære bið an *and* þrittig daga, *and* 12 se monað is nemned on læden Martius *and* on ure geþeode hrðmonað.

March 2. St. Chad.

On þone æfteran dæg þæs monðes bið þæs biscopes geleornes *sancte* Ceaddan: *and* þæs wundor *and* lif Beda se leornere wrát on 16 Angelcynnes bocum. þone Ceaddan pyder se ercebiscep nam be norðan gemære on þæm mynstre Læstenga ýge *and* hine asende Myrceum to biscope *and* Middelenlum *and* Lindisfarum, *and* openlice godes englas læddon hine mid wynsume sange to heo- 20 fonum: *and* þæt gehyrde his godes þeow sum, þæs nama wæs Ówine: *and* *sancte* Ecgberht se ancra sægde Higebalde þæm abbode þæt Ceaddes sawl þæs biscopes come of heofonum mid engla weorode *and* fette his broðor sawle to heofonum. þæs bis- 24 copes lichoma resteð æt Licettfelda on þæm mynstre.

March 4. St. Adrianus.

On þone feorðan dæg þæs monðes bið *sancte* Adrianes þrowung þæs æðelan weres, se wæs þæs caseres þegnscipes ealdorman, þe

8. *No break in MS.!*

12. monð.

14. *Marginal note by a late hand:*

Chad of Iechfeld.

16. ðonne.

18. Myrceon.

received baptism and he was called Paulus by name, and he was the teacher of all the Christian nations, therefore he is called above all others the noble teacher of nations.

(A gap of several pages.)

Then St. John appeared to the man at night and bade him go 4 into the country of Phenicia to the town of Emesa. The head of St. John fared thus: sometimes believing men had it, sometimes great unbelievers, and everywhere it shone with divine miracles.

When February is past, the night lasts fourteen hours, and the 8 day ten hours.

March.

In the third month of the year there are thirty-one days, and the month is called in Latin Martius, and in our language 'hredmonað¹'

12

March 2. St. Chad.

On the second day of the month is the departure of St. Chad; his miracles and life were recorded by the learned Bede in his English History. The archbishop took this Chad from the northern frontier in the monastery of Lastingham and sent him as a bishop to the 16 Mercians and the Middle Angles and the people of Lindisfarne; and God's angels openly conducted him to heaven with delightful singing; and one of the servants of God whose name was Owine heard this, and the hermit St. Egbert told the abbot Hygebald 20 that the soul of the bishop Cedd had come from heaven with a crowd of angels and brought his brother's soul to heaven. The body of this bishop rests in the minster at Lichfield.

March 4. St. Adrian.

On the fourth day of the month there is the martyrdom of the 24 noble man St. Adrianus: he was commander of the troops of the

23. Ceaddes: a mistake for Ceddes (cf. Bede *H. E.* iv. 3).

25. On the margin a rude drawing of a church, and lechfelde underneath.

¹ hrðmonað = rough month: cp. Martius rêðe Menol. 36.

Maximianus wæs nemned. þa geseah he hu anræde þa cristenan men wæron; þa gelyfde he Criste *and* prowade micelne martyrdom for Criste. Adrianus wæs geong *and* ænlic on eahta *and* twentigum 4 geara, *and* he hæfde æðele brýð, seo wæs on naman Natalia, *and* sixtyne monað hi wæron somod. seo hine lærde þæt he næfre godes geleafan forlete *and* þæt nænig woruldfægernes æfre his gepoht oncerde. *and* æfter þon þe he hæfde martyr- 8 dom geprowad for gode, þa genam heo *sancte* Adrianes hand, seo him wæs of acorfen, *and* heo begeát þa mid deorwyrðum wyrtrum *and* bewand on godwebbe *and* asette æt hire heafdum on hire ræste *and* hire hæfde þa to hyhte. þa ongan oðer rice man 12 hæðen hi laðian to his gesinscipe; þa weop heo *and* cwæð: 'drihten god, gefultuma me, þinre þeowenne, þæt ic næfre gewemme Adrianes brýðræste þines martyres.' þa genam heo þa hand áne *and* astag on scip *and* lað of Nicomedia ceastre in Bi- 16 santiam þone tun ofer þone sæ, þyder cristne men hæfdon gelæded Adrianus lichoman. þa on midde niht þa oncierde þæt scip on þone siðfæt þurh deoffles beswicennesse. þa ætywde þær sona Adrianus sittende on medmiclum scipe *and* clypade on þæt scip 20 þa þæt wif on wæs mid þære hand *and* cwæð: 'ferað nu swa swa eowre seglas sendon geseted, se wind eow lædeð.' þa aras Natalia *and* geseah þæt *sanctus* Adrianus him láð beforan. heo þa gefeonde cwæð: '*ecce dominus meus*: hona la min hlaforð'; *and* þa sona ne 24 mihte heo hine geseon. heo þa lað on þone tún þær se lichoma wæs *and* asette þa hand to þæm lichoman *and* hire þær gebæd *and* þa hwon onslép, forðon þe heo wæs on þære sæ swiðe geswenced. þa ætywde *sanctus* Adrianus hire on þæm slæpe *and* cwæð hire 28 to: 'wel þu come, ac com to us on ece reste;'; *and* þa sona onsende heo hire gast to gode.

March 7. St. Perpetua and St. Felicitas.

On þone sefoðan dæg þæs monðes bið þara haligra wifa ge- mynd *sancta* Perpetuan *and* *sancta* Felicitatis, þara lichoma rested 32 on Cartagine þære miclan ceastre on Affrica mægðe. þære Perpetuan mætte þa heo wæs on mædenhade þæt heo wære on wæres

emperor called Maximianus. When he saw how steadfast the Christians were, he believed in Christ and suffered great torments for Christ. Adrianus was young and handsome at twenty-eight years; he had a noble bride, Natalia by name, and they were sixteen months together. She taught him never to give up the belief in God and never to let any worldly charms pervert his mind. After he had suffered martyrdom for God, she took St. Adrianus' hand that had been cut off and poured precious condiments over it and wrapped it up in fine linen and put it near her head at her resting-place and kept it there for her pleasure. When another great man among the heathens invited her to become his wife, she wept and said, 'Lord God, help me, thine handmaid, so that I may never defile the bride-bed of thy martyr Adrianus.' Then she took only the hand and went into a ship and travelled over the sea from the town of Nicomedia to the town of Byzantium, where Christian men had brought Adrianus' body. At midnight the ship turned back on its way in consequence of the devil's treachery. Then Adrianus appeared there suddenly sitting on a small boat and called out towards the ship on which the woman with the hand was and said, 'Travel now as your sails are set, the wind will carry you on.' Natalia arose and saw that St. Adrianus went on before them. Joyfully she spoke: '*ecce dominus meus*: behold there is my lord,' and suddenly she could not see him any more. Then she went into the town where the body was and put the hand to the body and prayed there and slept a little, as she had been sorely fatigued on the sea. Then St. Adrianus appeared to her during her sleep and said to her: 'Thou art welcome, but come to us for eternal rest;' and immediately she gave up her spirit to God.

March 7. St. Perpetua and St. Felicitas.

On the seventh day of the month is the commemoration of the holy women St. Perpetua and St. Felicitas, whose bodies rest in the large town of Carthage in Africa. Perpetua dreamt when she was in her girlhood that she had the appearance of a man and that she

18. bonne.

32, 33. p p&uan.

hiwe *ond* þæt heo hæfde sweord on handa *ond* þæt heo stranglice fuhte mid þy. þæt wæs eall eft on hire martyrdome gefylled, þa heo mid werlice geþohte deofol oferswiðde *ond* þa hæðnan elteras.

4 þonne wæs seo Felicitas cristen wif, *ond* heo wæs mid bearne þa heo wæs for Criste on carcern onsended. þa woldan þa ehteras hi forðon forlætan; þa weop heo *ond* bæd god þæt he hire þæt bearn fram adyde, *ond* þa acende heo hit on þære ylcan niht on
 8 þone seofodan monað þæs beorðres; *ond* heo geþrowade martyrdom for Criste.

March 7. St. Eastorwine.

On þone ilcan dæg bið þæs halgan abbodes geleornes, se wæs nemned Eastorwine; se wæs her on Brytene on *sancte* Petres
 12 mynstre æt Wiremuðan. þæt wæs swiðe æðele wer for worolde *ond* for gode micle æðelra. he wæs Ecgferðes þegn þæs cyninges, ac he forlet þa wæpna *ond* þa woruldlīcan wisan *ond* eode on þæt mynster *ond* wæs þær mæssepreost *ond* abbot: *ond* hwæðre he
 16 wæs for gode swa eadmod þæt he sulh heold *ond* on iren sloh *ond* corn þærsc *ond* þæt windwode *ond* ewa mealc *ond* þa cealfas to cuum lædde *ond* hlafas brædde *ond* leac sette. *ond* þa he wæs on feower *ond* twentigum geára æfter twelf gearum þæs þe he wæs
 20 on þæm mynstre, þa forlét he þa eorðlican lima *ond* gesohte þa heofonlico rīco. *ond* þy dæge þe he his gast on niht onsænde he sæt ute on sunnan *ond* eallum þæm wependum broðrum *ond* guorniendum he sealde sibbecoss.

March 9. Forty Soldiers.

24 On þone nygeðan dæg þæs monðes bið feowertiges cæmpena prowung on Sebastia þære ceastre on Licinies tidum þæs cyninges. þæt wæron strange weras *ond* sigefæste on woroldgefohtum, *ond* hwæðre arwyrdlice gode herdon. þa ongan þære burge gerefa,
 28 se wæs on naman Agricolaus, *ond* þara cæmpena ealdorman, se wæs on naman Lyssiarchus, hi neddon þæt hi Criste wiðsocan. þa hi þæt ne gefædan, þa hetan hi on æfenne on swiðe cealdum

4. felicitatis (!).

12. drawing of a church on the mar-

gin, *Wormouth* written underneath.

25. Licinis.

had a sword in her hand and that she fought with it valiantly. All this was afterwards fulfilled at her martyrdom, when she overcame the devil and the heathen persecutors with manly determination. Then there was Felicitas, a Christian woman, and she was with 4 child as she was sent to prison for Christ's sake. When therefore the persecutors were about to dismiss her, she wept and prayed to God to rid her of the child, and then she brought it forth on the same night in the seventh month of her pregnancy, and she suffered 8 martyrdom for Christ's sake.

March 7. St. Eastorwine.

On the same day there is the holy abbot's decease who was called Eastorwine; he was here in Britain in St. Peter's monastery at Wearmouth. That was a noble man in the sight of the world 12 and much nobler before God. He was a follower of King Ecgferð, but he gave up his weapons and worldly ways and went into the monastery, and was there masspriest and abbot; and yet he was so humble before God that he held the plough and hammered 16 iron and thrashed corn and winnowed it and milked ewes and led the calves to the cows and baked loaves and planted leek. As he was twenty-four years old¹, after twelve years which he had spent in the monastery, he forsook the earthly body and sought 20 the realms of heaven. On the day before he sent forth his spirit at night, he sat outside in the sun and gave the kiss of peace to all the weeping and mourning brethren.

March 9. Forty Soldiers.

On the ninth day of the month is the martyrdom of forty 24 soldiers in the town of Sebastia in the days of king Licinius. They were strong men and victorious in worldly battles, and yet they followed God reverently. The reeve of the town, Agricolaus by name, and the commander of the soldiers who was called 28 Lysiarchus urged them to renounce Christ. As they would not consent to it, they ordered them in the evening to be thrown into

¹ Evidently incorrect. Comp. Bede (ed. Giles iv, 374): 'Viginti quatuor annorum erat, cum monasterium peteret, duodecim in eo vixit annos.'

winde weorpan hi on deopne mere. on þæm mere wæs micel is
ond yfel, *ond* þær wæs hat bæð bi þæm mere, þæt gif heora hwile
 on his geleafan getweode, þæt he gebuge to þæm. þa on fore-
 4 weardre niht snað þæt is þara haligra lichoman; þa getweode
 heora án on his mode *ond* arn to þæm hatan baðe *ond* wæs sona
 dead, *ond* him þa lima ealle tofeollan. þa on niht com leoht of
 heofonum swa hat swa sunne bið on sumera, *ond* þæt is gemelte,
 8 *ond* þæt wæter wearð wearm. *ond* þara wearda sum geseah þæt
 of heofonum com an læs feowertig wuldorbeaga ofer þa cæmpan;
 þa ongeat he þæt he wæs gode wiðcoren se þe on þæt bæð eode.
 þa gecerde se weard to Criste *ond* awarep his hrægl him of *ond*
 12 hleop on þone mere *ond* stod on þara midle *ond* mid him purh
 martyrdom his gast to gode onsænde.

March 12. St. Gregory.

On þone twelftan dæg þæs monðes bið *sancte* Gregories gele-
 ornes ures fæder, se us fullwiht onsænde on þas Brytene. he is
 16 ure *altor*, *ond* we syndan his *alumni*: þæt is þæt he is ure fester-
 fæder on Criste, *ond* we syndon his festerbearn on fullwihte.
 Gregorius gepingade mid his tearum *ond* mid his gebedan Traia-
 nus sauwle þæs hæðnan caseres þæt hine god of helle gefreode
 20 *ond* on reste gelædde; *ond* Gregorius cnihta sum geseah hwite
 culfran of heofonum [*cuman*] *ond* sittan on Gregorius heafde *ond*
 him eðode on þone muð þone godcundan wisdom þe he on bocum
 wrat.

March 13. St. Macedo, St. Patricia, and St. Modesta.

24 On þone preotegðan dæg þæs monðes bið þæs mæssepreostes
 tid *sancte* Macedones *ond* his wifes, seo wæs nemned Patricia,
ond his dohtar þære nama wæs Modesta.

(One leaf wanting.)

. . . *ond* tosced on twa dæg *ond* niht.

March 19. Second day of the Creation.

28 On þone nigonteogðan dæg [þæs] monðes bið se æftera worolde

14. Gregories.

16. A word erased after the second
 þæt (probably is).

21. A verb omitted after heo-
 fonum.

25. patricie.

a deep pool, while a very cold wind was blowing. On that pool there was a great deal of harmful ice, and there was a hot bath near the pool, that if one of them wavered in his belief, he might turn to it. When in the early part of the night the ice was cutting the 4 bodies of the holy men, one of them wavered in his mind and ran to the hot bath and died at once, and all his limbs fell to pieces. At night there came a light from heaven as warm as the sun is in summer, and the ice melted, and the water became warm. One of 8 the guards saw that thirty-nine wonderful wreaths came from heaven over the soldiers; then he perceived that he who went into the bath was rejected by God. Thereupon the guard was converted to Christ and threw off his garment and leapt into the pool 12 and stood in the midst of them, and he gave up with them his spirit to God as a martyr.

March 12. St. Gregory.

On the twelfth day of the month is the departure of St. Gregory, our father, who sent us Christian baptism here to Britain. He is 16 our *altor*, and we are his *alumni*: that means, that he is our foster-father in Christ, and we are his foster-children in baptism. Gregory interceded with his prayers and his tears for the soul of the heathen emperor Traianus that God freed him from hell and led him to 20 rest; and one of Gregory's servants saw a white dove [*coming*] from heaven and sitting on Gregory's head, and it breathed into his mouth the divine wisdom that he expressed in books.

March 13. St. Macedo, St. Patricia, and St. Modesta.

On the thirteenth day of the month is the festival of the mass- 24 priest St. Macedo and of his wife who was called Patricia and of his daughter whose name was Modesta.

(*One leaf wanting.*)

. . . and divided the day from the night.

March 19. Second day of the Creation.

On the nineteenth day of the month is the second day of the 28

26. *modestę.*

28. *pæes omitted.*

dæg. on þam dæge god gescop þone rodor betweoh heofone *ond* eorðan *ond* betweoh þam twam sæum, þam uplican *ond* þam niðerlican. se uplica /sæ is to þam geæted þæt he celeð þara
 4 tungla hæto, þy læs heo to swiðe bærne þas nyðerlican gesceaft, *ond* se rodor ymbfehð utan eall, sæ *ond* eorðan, swa seo scell utan ymbfehð þæt æg, swa leorneras secgað.

March 19. St. Gregory of Nazianzus.

On þone ilcan dæg bið *sancte* Gregories tid þæs clænan bi-
 8 scopes, se wæs on þære ceastre Nazarene. þam biscope æteawdon on his geogoðe þurh nihtlice gesihð twa sægre fæmnan *ond* cwædon to him : ' wit sendon þine sweostra, *ond* Crist unc sende to þe, *ond* wit sceolon á beon mid þe þenden þu leofast ; *ond* uncer oðer
 12 hatte *Sapientia*, oðer *Castitas* : ' þæt is þonne godcund snyttro *ond* clænnes.

March 20. Third day of the Creation.

On þone twentegðan dæg þæs monðes bið se pridda worolde dæg. on þam dæge god toscod on twa eorðan *ond* sæ, *ond* þone
 16 sæ he gesette topon þæt se sceolde fixas fedan, *ond* of þam sceoldan regnas ofer eorðan cuman ; forþon þære lyfte gecynd is þæt heo telð to þa renas of þam sealtan sæ, *ond* þurh hire mægen heo hig fersc sendeð to eorðan ; *ond* on ælcum anum geara weaxeð
 20 þæt flod þæs sæs feower *ond* twentigum siða *ond* swa oft wanað. se fylleðflod bið nemned on leden *malina*, *ond* se nepflod *ledo*.

March 20. St. Cuthbert.

On þone ilcan dæg bið *sancte* Cuðberhtes geleornes þæs halgan biscopes, se wæs on þysse Brytene on þære mægðe þe is nemned
 24 Transhumbrensium, þæt is Norðanhymbra peod. þone wer oft

3. *MS.* C begins here with the words : se is to þam etc. ; ðære B.

4. heo] hig C ; bærnnon.

5. *ond* se r. ymbf. ut. eall *om.* C ; eall ðas niðerlican gesceaft B ; scyll C ; utan *om.* B.

6. halgan biscopes C.

7. nazasene B ; þam C ; ætywde C.

9. gesyhðe C ; twa *om.* B ; þa cwædon C.

10. syndon C ; swustor C.

11. mid þe beon C.

12. sapientiē B.

13. clænnys C.

14. ðonne þwentegðan B ; twenti-
 goðan C.

15. þam C ; toscod] gescyrede C.

world. On this day God created the firmament between heaven and earth and between the two lakes, the upper and the lower one. The upper lake is placed there in order to cool the heat of the stars, lest it might burn the creatures here below too strongly, 4 and the firmament surrounds everything, sea and earth, from without as the shell outwardly surrounds the egg, as the scholars say.

March 19. St. Gregory of Nazianzus.

On the same day is the feast of St. Gregory, the pure bishop, 8 who lived in the town of Nazianzus. To the bishop in his youth there appeared two beautiful women in a nightly vision and said to him: 'We are thy sisters, and Christ sent us to thee, and we are to remain with thee as long as thou livest; and one of us 12 is called *Sapientia*, the other *Castitas*:' that means divine wisdom and chastity.

March 20. Third day of the Creation.

On the twentieth day of the month is the third day of the world. On this day God divided the earth from the sea, and he made the 16 sea that the fishes might feed in it, and that rain should come from it over the earth; for it is the nature of the air that it draws up the rain from the salt sea, and by its power it sends it fresh to the earth; and in every year the tide of the sea increases twenty- 20 four times and grows less just as often. The high tide is called *malina* in Latin, and the neap-tide *ledo*.

March 20. St. Cuthbert.

On the same day there is the departure of St. Cuthbert, the holy bishop, who lived here in Britain among the people beyond the 24 Humber, that is the people of Northumberland. This man was

16. se] he C; fiscas C; þam sceol-
don C.

17. rénas C; forþam C.

18. tyhð hyre to C.

19. hig om. B; fersce C; ge-
waxeð C.

20. flod þæs sæs] sæflod C; ge-

wanað C.

21. se om. B; 7 on B; scepfloð C;
leda C.

22. cuthberhtes B; geleornes] ge-
wytennys C (and thus always).

23. þysse, only þ visible in C.

24. norðhymbra C.

englas sohtan *ond* him to brohtan heofonlico gereordo : *ond* he hæfde þa mihte þæt he mihte geseon manna sawla, þa clænan *ond* þa oðre, þonne heo of þæm lichoman leordon, *ond* ealle untrumnesse
 4 he mihte hælan mid his gebedum. þæt wæs his wundra sum þæt
 he wæs æt gereordum on sumre æðelre abbadissan mynster. þa
 he aras on dæge of undernæste, þa sæde he þæt hine þyrste,
ond het him beran wæter to þæt he mihte onbergean. þa bletsode
 8 he þæt wæter *ond* his onbergde *ond* sealde his mæssepreoste ;
ond he hit sealde heora þene ; heora þen wæs þæs ilcan mynstres
 mæssepreost. þa ondranc se þæs wætres *ond* sealde hit þæm
 breðer þe him ætstod, þæs mynstres profoste, *ond* se gedranc eac
 12 þæs wætres, *ond* hi gefeldan begen þæt þæt wæs þæt betste wīn ;
ond þa hi þa tid hæfdon ymb þæt to sprecanne, þa ondette heora
 ægðer oðrum þæt hi næfre ær selre wīn ne druncon.

March 21. Fourth day of the Creation.

On þone an *ond* twentegðan dæg þæs monðes bið se feorða
 16 worolde dæg. on þæm dæge god gesette on heofones rodor sunnan
ond monan ; þa wæs seo sunne seofon siðum beorhtre þonne heo nu
 is, *ond* se mona hæfde þa þa beorhtnesse þe seo sunne nu hafað. ac
 þa Adam *ond* Eua on neornawonge gesyngodan, þa wæs þæm
 20 tunglum gewonad heora beorhtnes, *ond* hi næfdon na siððan butan
 þone seofodan dæl heora leohtes. ac on domes dæge þonne ure
 drihten edniwað ealle gesceafte, *ond* eall mænnisc cynn eft ariseð
ond hi næfre ma ne gesyngiað, þonne scineð seo sunne seofon siðum
 24 beorhtor þonne heo nu do, *ond* heo næfre on setl ne gangeð, *ond* se
 mona scineð swa swa nu seo sunne do, *ond* he næfre ma wonað ne
 ne weaxeð, ac he standeð á on his endebyrdnesse, þenden þa tunglu
 her lyhtað on pysse deadlican worolde. symble þonne se mona
 28 gangeð æfter þære sunnan, þonne weaxeð his leoht, *ond* swa he

2. þæt he mihte *om.* C ; sawle B ;
 ond] ge-ge C.

3. heo] hig C ; lichaman C ; leor-
 don] gewiton C ; untrumnyssa C.

4. ghælan C.

5. abbudeasan mynstre C.

7. onbyrgean C.

8. onbyrgde C.

9. he] se C ; þegne C ; se hyra
 þegn C.

10. wæteres C ; se hit C.

11. ðe ðær æt him stod C ; þ. wæs ð.
 m. prauast C.

12. wæteres C ; gefeldon C ; þæt
 þæt] þ. hit C.

13. spreconne B ; andette C.

often visited by angels, and they brought him heavenly food. He had the power of seeing the souls of men, the pure ones and the other ones, when they left the body, and he could heal all sickness by his prayers. This was one of his miracles: he was at his meal 4 in the monastery of some noble abbess. When in the course of the day he arose from his rest at noon, he said that he was thirsty and bade them bring him water that he might taste it. Then he blessed the water and tasted it and gave it to his masspriest, and 8 he gave it to their servant. Their servant was a masspriest of this same monastery. He partook of the water and gave it to the brother who stood near him—the provost of the monastery—and he too drank the water, and they both perceived that it was the 12 best wine; and when they had the opportunity to talk about it, either confessed to the other that they never before had tasted better wine.

March 21. Fourth day of the Creation.

On the twenty-first day of the month is the fourth day of the 16 world. On this day God set sun and moon in the firmament of heaven; at that time the sun was seven times brighter than it is now, and the moon had the brightness which the sun has at present. But as Adam and Eve had sinned in Paradise, the bright- 20 ness of the stars was diminished, and since they had not more than the seventh part of their light. But on Doomsday, when our Lord creates anew all creatures, and all mankind rise up again and sin no more, then the sun will shine seven times brighter than he does 24 now, and he will never set, and the moon will shine as the sun does now, and she will never wane nor wax, but she will always remain in her course, as long as the stars shine on this fleeting world. Always when the moon follows the sun, her light increases, 28

14. wiin B.
15. twentigoðan C; þæs monðes
om. B.
17. 7 þa C.
18. byrhtnyssæ C; hæfð C.
19. þam C.
20. h. b. gewanod C.
21. þryddan C.

22. gesceafta C.
23. syngiað C; 7 þonne C; siðon
C.
24. beorhtre B; ne om. B.
25. swa once only C; seo sunne nu
C; deþ B; næfre ma] na ne C.
26. ac he standeð a om. B; þen-
den] ac þ. B; æfre þa hwile C.

bið þære sunnan neár swa bið his leoht læsse, *ond* swa he bið hyre fyrr swa bið his leoht máre, *ond* hwæðre he bið symble þurh þa sunnan onlyhted.

March 21. St. Benedict of Nursia.

- 4 On þone ilcan dæg bið *sancte* Benedictes geleornes þæs halgan abbodes. he wæs acenned on Nursia þære mægðe, *ond* sona on his cnihtade he wilnade þæt he gode anum licade. *ond* on sumum para mynstra þe he ofergeseted wæs þa broðor him woldon sellan
- 8 attor drincan, forðon þe hi ne mostan for him naht unalyfedlices begangan. þa he þa senade þæt fæt þe þæt attor on wæs, þa tobærst hit swæ þær mon stan onwurpe; *ond* he þa mid bliðe mode forlet para broðra onwald *ond* eft to oðrum mynstre ferde.
- 12 wæs his godes þeowa sum se æt nænigre gebedtime wolde on þære cirican wunian þæt he mid þæm oðrum broðrum his gebed gefylde. þa geseah se abbod þæt sum lytel cuiht sweart teah þone broðor be his hrægle of þære cirican út. se abbod þa sume dæge ut gangende
- 16 sloh þone broðor mid gyrde, *ond* þa wæs se feond mid þy geflymed þa he hine sloh, *ond* se broðor siððan á wunode æt his gebede. þy dæge þe se abbod geleorde his broðra twegen gesegon ænne weg fram his mynstre rihte east on þone heofon; se wæs bebræded
- 20 mid hwitum ryftum, *ond* þær wæs on unrime scinendra leohtfata, *ond* þær stod án beorht wer *ond* cwæð to him: ‘þis is se weg mid þy þe drihtnes [þegn], se leofa Benedictus, astah on heofon.’

March 22. Fifth day of the Creation.

On þone twa *ond* twentegðan dæg þæs monðes bið se fifta worolde dæg. on þæm dæge god gescöp of wætere eall fleotendra fixa cyn *ond* fleogendra fugla. woroldsnottre men secgað þæt þa ficsas sýn on sê hundteontiges cyнна *ond* preo *ond* fiftiges: *ond*

5. nursio C.
6. gewilnode C; lycode C.
7. þæra C; broðru C; syllan C.
8. nan þing C.
9. *the first* þa om. C; gesenode C.
10. þa om. B.

11. folét B; anweald C; to] on C; his oðrum B.
12. þeow B; se nolde æt nanre C.
13. gewunian C; broðrum om. B.
14. lyt. sw. cn. C.
15. ut of þ. c. C. se: large initial B.

and the nearer she is to the sun, the less is her light, and the farther she is from him, the greater is her light, and yet she is always illumined by the sun.

March 21. St. Benedict of Nursia.

On the same day is the departure of the holy abbot Benedict. 4
He was born in the town of Nursia, and forthwith in his childhood
he endeavoured to please God alone. In one of the monasteries
over which he was appointed the brethren wanted to give him
poison to drink, because with him they might not commit anything 8
unallowed. When he blessed the vessel in which the poison was,
it burst as if a stone had been thrown against it, and with a blithe
heart he left the dominion of the brethren and turned again to an-
other monastery. There was one of his servants of God who never 12
at any time of prayer would remain in church, so that he absolved
his prayers with the other brethren. The abbot perceived that a
small black boy pulled the brother by his garment out of the
church. One day, the abbot leaving the church hit the brother 16
with a rod, and when he hit him, the fiend was thereby put to
flight; and from that time the brother always remained at his
prayers. On the day when the abbot died, two of his brethren
observed a path leading eastward from his monastery right up to 20
heaven: it was spread with white cloth, and there were shining
lamps without number, and there stood a man in brightness and
said to them: 'This is the way on which [the servant] of God, the
blessed Benedict, ascended to heaven.'

24

March 22. Fifth day of the Creation.

On the twenty-second day of the month is the fifth day of the
world. On this day God created of water all kinds of swimming
fishes and of flying birds. Worldcunning men maintain that there
are hundred and fifty-three kinds of fishes in the sea, and there is 28

16. sef. was þa mid þam aflymed

C.

17. þa he] swa he C.

18. þy dæge] oð ðæne dæg C; ge-
wat C; geseagon B; gesawon C.

19. 7 se C.

20. reafe C; on unrim] ungerim C.

21. þe om. C; þegn om. B C.

23. twentigoban C.

24. dæg wor. B.

25. fiska C; fuhla cyn 7 C.

26. fiskas C.

nis ænig manna þæt he wite hwæt þara fugla cynna sy ofer eorðan.
ond hwæðre æghwelc fugal wunað þæt þæt he of gesceapen wæs : þa
 swimmað nu á on sealtum yðum þa þe of þæm gesceapen wæron,
 4 *ond* þa wuniað on merum *ond* on flodum þa þe of þæm ferscum
 wætre gescæpene wæron, *ond* þa sittað on feldum *ond* ne magon
 swimman þa þe of þæs græses deawe geworht wæron, *ond* þa
 wuniað on wudum þa þe of þæra treowa dropum gehiwode wæron,
 8 *ond* þa wuniað on fæenne þa þe gewurdon of þæs fæennes wætan.

March 23. Sixth day of the Creation.

On þone preo *ond* twentegðan dæg þæs monðes þæt bið se sexta
 worolde dæg : on þæm wæs Adam gescæpen se æresta man, *ond*
 Eua his wif wæs gescæpen of his ribbe. hi wæron swa gescæpene
 12 þæt hi ne mihte fyr bærnan ne wæter dræncean ne wildeor slitan
 ne þorn stician ; ne hi ne mihtan næfre forealdian ne deade beon,
 gif hi godes bebodu geheoldan. ac þa hi þæt ne geheoldan, þa
 underpeoddon hi hi selfe *ond* eall þæt mænnisce cynn to sare *ond*
 16 eldo *ond* to deaðe. Adam lifde her on wræcsiðe nigan hund geara
ond pritig geara, *ond* his bân syndon bebyrged noht feorr be eastan
 þære byrig þe is nemned Cebron, *ond* him is þæt heafod suð
 gewended *ond* þa fét norð, *ond* seo byrgen is bewrigen mid dimmum
 20 stanum *ond* yfellicum.

March 23. St. Theodoretus.

On þone ylcan dæg bið þæs halgan mæssepreostes prowung,
 se wæs nemned Theodoretus : se prowade monigfealdne martyrdom
 for Criste on Antiochia þære ceastre on Julianus dagum þæs hæðnan
 24 caseres, *ond* æt nyhstan he wæs beheafod. *ond* þa þære ylcan
 niht þa swealt se dema þe hine cwellan het mid unasecgendlicum
 sarum, efne swa þæt he spaw his innoð ut þurh his muð.

1. fugel C.
2. æghwylc C; þæt þæt] on ðam ðe C.
3. á on om. B; gescæpene C.
4. þæm om C.
5. wæterum C.

6. geworhte C.
9. twentigoðan C; syxta C.
10. þam dæge C.
11. seo was C.
12. drencan C.
13. stingan C; dede C.

nobody who knows how many kinds of fowls exist on earth. And yet every fowl inhabits that part of which it was made: some always swim on the salt waves of which they were created, and some that were made out of fresh water live on pools and on rivers, 4 and those that were made out of the dew of the grass sit in the fields and cannot swim, and those live in the woods that were formed out of the drops of the trees, and those live in the fen that arose out of the water of the fen. 8

March 23. Sixth day of the Creation.

On the twenty-third day of the month is the sixth day of the world; on this day Adam, the first man, was created, and Eve, his wife, was formed of his rib. They were so made that fire could not burn them, nor water drown them, nor wild beasts hurt them, 12 nor thorns prick them; neither could they ever grow old or die, if they kept God's commandments. But as they did not keep them, they subjected themselves and all mankind to pain and old age and death. Adam lived here in exile nine hundred and thirty 16 years, and his remains are buried not far to the east of the town called Hebron; his head is turned southward and his feet northward, and the grave is covered with dark and hurtful stones.

March 23. St. Theodoretus.

On the same day is the passion of the holy masspriest called 20 Theodoretus: he suffered manifold tortures for Christ's sake in the town of Antioch in the days of the heathen emperor Julianus, and at last he was beheaded. The same night the judge who had ordered him to be killed died in unspeakable pain, even so that he 24 spat out his entrails through his mouth.

- 14. bebod C. Ac B.
- 15. the second hi om. B; sylfe C;
eall þys C.
- 16. ylðo C.
- 17. ond þr. g. om. C; gebyrged C;
naht C.
- 18. Cebron om. C.

- 19. gewend B.
- 22. theodorotos B; theodoratos C;
manigne C.
- 23. hæðnan om. C.
- 24. niehstan C.
- 25. swealt om. B.
- 26. ut om. C.

March 24. Seventh day of the Creation.

On þone feower *onl* twentegðan dæg þæs monðes bið se seofða worolde dæg. on þæm dæge god gereste fram his weorce *onl* þone gehalgode.

March 25. Annunciation Day. Crucifixion.

4 On þone fif *onl* twentegðan dæg þæs monðes com Gabrihel se engel ærest to *sancta* Marian mid godes ærende, *onl* on þone dæg *sancta* Maria wæs éacen geworden on Nazareth þære ceastre þurh þæs engles word *onl* þurh hire earena gehyrnesse, swa þás 8 treowa þonne hi blostmiað þurh þæs windes blæd. on þære ylcan stowe, þær hire hus þa wæs, þa se engel hi ane gemette, cristne men timbredon micle cirican. *onl* þa æfter twa *onl* þritegum geara *onl* æfter þrym monðum wæs Crist ahangen on rode on þone 12 ylcan dæg; *onl* sona swa he on þære rode wæs, þa gesceafta tacnedon þæt he wæs soð god. seo sunne asweartade, *onl* se dæg wæs on þeostre niht gecierred fram midne dæg oð non. þa he sæt þæm none his gast onsænde, þa byfode seo eorðe, *onl* stanas burstan, 16 *onl* stanweallas tofeollan, *onl* deadra manna byrgenna wurdon opene, *onl* monige men gesegon þæt þa deadan arison of þæm byrgennum *onl* eodon geond þa halgan burh on Hierusalem, oð þæt Crist eft aras; þa gewiton hi mid hine ge mid lichoman 20 ge mid sawle on ece wuldor, þæt we þy untweogendran be ús gelyfden, þæt we be þæm leorniað. Seo Cristes rod on þære he wæs ahangen is on þære byrig Constantinopoli on cirican on treowenre ceste belocen; *onl* þonne seo cest bið onlocen, þonne 24 cymeð þær upp wunderlic stenc, *onl* se bið swa wynsum swa þær syn ealle blostman gesamnod, *onl* of þæm ostum þæs treowes

1. twentigoðan C.
4. twentigoðan C.
5. se engel om. B.
6. dæg *adided* later on B; naza-
renet C.
9. þa wæs, se a. C; cristene C.
10. micle om. C.

12. rode om. C; gesceafta C.
13. aþystrode 7 asw. C.
14. gecyrred C; middum dæge C.
15. abyfode C.
17. gesawon C.
18. eond C.
19. hine] him C.

March 24. Seventh Day of the Creation.

On the twenty-fourth day of the month is the seventh day of the world. On this day God rested from his work and hallowed the day.

March 25. Annunciation Day. Crucifixion.

On the twenty-fifth day of the month the angel Gabriel came to 4
St. Mary the first time with God's errand, and on this day St. Mary
became pregnant in the town of Nazareth by the angel's word and
by the hearing of her ears like the trees, when they blossom under
the breeze of the wind. On the same place where her house then 8
was as the angel met her, Christian men built a large church.
After two and thirty years and three months Christ was crucified
on the same day, and when he was on the cross, the creation im-
mediately proved that he was true God. The sun became dim, and 12
the day was turned into dark night from noon until the ninth
hour. When he gave up his spirit at the ninth hour, the earth
quaked, and stones burst, and stone walls fell to pieces, and the
graves of dead men were opened, and many people saw the dead 16
arise from their graves and walk through the holy town of Jeru-
salem until the resurrection of Christ; then their bodies as well
as their souls entered with him into eternal glory, that we for our-
selves might believe with less hesitation [*and*] that we might learn 20
by it. The rood of Christ on which he was crucified is in a church
in the town of Constantinople, locked up in a wooden chest; and
when the chest is unlocked, there comes forth a wonderful smell,
and it is so delightful as if all blossoms were collected there, and 24

20. þy om. C; untweogendre C.
21. gelyfden: n *added above the line* B; -on C; [gelyfden ond!; þære]
þa B *with re added above the line*.
22. ahangen C; constantinapole B;
constantinumpolim C; 7 on B.

23. cyste C (*both times*); ðnlocen
B, unlocen C.
24. cymð C; se bið om. B: swa
þær] swylce C.
25. ealle om. C; in gesamnode
C.

- ✓ flōweð út swetes stences wæta, se hafað eles onlicnesse. gif mon
 ✓ þæs wætan ænne lytelne dropan seleð untrumum mæn, him bið
 sona sél.

March 26. Christ's Descent into Hell.

- 4 On þone syx *ond* twentegðan dæg þæs monðes on þone dæg
 Crist reste dead on byrgenne for us *ond* his sawol somod *ond* his
 godcundnes somod . . . *ond* hergode geond hellegrund *ond* sloh þara
 ✓ feonda weorod mid his godcunde sweorde *ond* draf on hellegrund
 8 *ond* hi þær geband. þær hine ongeátan was *ond* wif ealle þa þe
 on hine æfre ær gelyfdon, *ond* hi of þæm witum forð ræsdon *ond* we-
 pende him to fotum lutan *ond* þus cwædon: 'help ure, la, hælend,
 nu þu hider come, þeah þe hit late wære; á we gehyhton to þinum
 12 cyme, ac adwæsc nu þu þas gebeot *ond* þas wopas tobrec *ond*
 gecyð þinne þrymm on helle, swa þu dydest on eorðan, þær þu
 alysdest cuce men mid þinre rode: genere nu us deadan mid þine
 deaðe.' þær hine eac ongeaton Adam *ond* Eua, þær hi asmórede
 16 wæron mid deopum peostrum. þa þa hi gesawon his þæt beorhte
 leoht æfter þære langan worulde, þær Eua hine halsode for *sancta*
Marian mægisibbe þæt he hire miltsade. heo cwæð to him:
 'gemyne, min drihten, þæt seo wæs bân of minum bânum *ond*
 20 flæsc of minum flæsce: help min forðon.' þa Crist hi bútu þonan
 alysde *ond* eac unrim bliðes folces him beforan onsende, þa he wolde
 gesigefæsted eft siðian to þæm lichoman.

March 27. Resurrection Day.

- On þone seofon *ond* twentegðan dæg þæs monðes bið se dæg on
 24 þone ure drihten of deaðe aras: *ond* þa æfter his æriste hine tyn
 siðum monnum ætywde, swa hit on his godspelle awriten is, *ond*
 mid his þegnum æt gebrædne fisc *ond* huniges beobread, *ond* him

1. flōwað C; wætð B; *erasure*
after se B; 7 seo C.

2. *Erasure between* þæs *and* wætan;
order of words in C: gif mon sylð
 untr. m. of þa w. a. l. dr.

4. twentigoðan C.

5. deað C, reste *ond* on byrgenne
 om. C.

6. *Some words omitted after*
somod; first *ond* (7) *added later*
 on B, om. C.

7. godcundan C.

9. on om. B.

10. þus] þis B; Help B.

11. æfre we gehyhtað C.

12. tocyme C; beot C; tobrec; a
letter erased after r B.

of the branches of the tree flows a sweet-smelling fluid, having the resemblance of oil. If a small drop of this oil is given to a sick man, he is soon better.

March 26. Christ's Descent into Hell.

On the twenty-sixth day of the month Christ remained dead in 4 his grave for us, and his soul and his godhead at the same time... and he harrowed the depth of hell and slew a crowd of the devils with his divine sword and drove them into the abyss of hell and bound them there. There he was seen by all the men and women that 8 had ever before believed in him, and they rushed forth from their torments and fell down weeping at his feet and spoke thus: 'O help us, Saviour, since thou camest hither, though it be late; we always looked forward to thy coming, but stop now these 12 threats and end these lamentations and make known thy power in hell as thou didst on earth, where thou redeemedest living men by thy crucifixion: save now us dead ones by thy death.' There Adam and Eve also recognised him where they were smothered in the 16 depth of darkness; when they saw his shining light after that long time, Eve for the sake of her kinship to St. Mary implored him to pity her. She said to him: 'Remember, my Lord, that she was bone of my bones and flesh of my flesh: therefore help me.' Then 20 Christ released them both from that place and also sent before him a great number of rejoicing folks, as he was about to return in triumph to his body.

March 27. Resurrection Day.

On the twenty-seventh day of the month is the day on which 24 our Lord arose from death, and after his resurrection he showed himself to men ten times, as it is written in his gospel, and with his disciples he ate broiled fish and honeycomb and showed them the

- | | |
|---|--|
| 13. þu nu dydest C. | 19. 20. fl. of m. fl. 7 b. of m. b. C. |
| 14. cwyce C; genera C; deadan] eac C; þinū C. <i>A drawing by a later hand on the margin.</i> | 20. gehelp C; þanon C. |
| 15. 7 8ær hine C; asmorode C. | 21. eac om. B. |
| 18. miltsode C; heo: large initial C. | 22. gesigefest C. |
| | 23. twentigoðan C. |
| | 24. þone dæg C.; ure om. C; þa om. B. |
| | 26. he æt C. |

ætywde þa wunda on his handum *ond* on his fotum *ond* þa gewundedan sidan, þæt hi þy soðlicor ongeaton þæt hit wæs soðlice his agen lichoma þæt þær of deaðe arás. seo byrgen is þær on Hierusalem þe he of arás; þæt is sinowalt hus acorfen of anum stane, on þæm magon nigon men standende him gebiddan, *ond* hit is swa heah þæt hit bið mannes oðres healfes fotes gemet bufan þæm heafde; *ond* se ingang is eastan in, *ond* on þa swiðran healfse þæm ingange, þæt is on þa norðhealfse, is stænen bed seofon fota lang *ond* þrym mundum hierre þonne þæs huses flór. on þæm bedde reste drihtnes lichoma on scetan bewunden þa he wæs dead for us.

Þonne se hreðmonað bið agán, þonne bið seo niht twelf tida lang, *ond* se dæg þæt ilce.

April.

On þæm feorðan monðe on geare bið *þritig* daga: þone monað man nemneð on læden Aprelis, *ond* on ure gepeode eastermonað.

April 8. St. Agape, St. Chionia, and St. Irene.

On þone þridan dæg þæs monðes bið þara haligra fæmnena gemynd *ond* þara eadigra gesweostra *sancta* Agape *ond* *sancte* Chonie *ond* *sancte* Hirena. þis syndon swiðe mære fæmnan on *de uirginitate*, þæt is on fæmnena bocum. þas fæmnan on Dioclitianes dagum þæs caseres þrowedon mærne martyrdom for Criste. se casere hi sealde his gerefan, þæs nama wæs Dulcitus, þæt se hi genedde þæt hi Criste wiðsocan. þa sona swa he þa fæmnan geseah, þa wæs he onstered mid scondlice luste, *ond* he eode on nihtlice tid on þæt hus þær þa fæmnan to Criste hi gebædon, *ond* he pohte þæt he hi gebismrode. þær wæron inne geseted hweras *ond* pannan, *ond* he þa purh godes miht wæs oncierred fram þæm fæmnum *ond* clypte þa hweras *ond* cyste þa pannan, þæt he wæs eall sweart *ond* behrumig: *ond* þa he ut eode, þa flugon hine his agene mæn *ond*

1. ywde C; *the passage* þa wunda—fotum *ond* om. C; gewundodan C.

2. þy] þe C.

4. synewealt C. *Rude sketch of a grave on the margin.*

7, 8. þæm ingange—north. om. in C; lang *ond* om. B.

9. hierra B. 10. scytan C.

13. xxx C; monað om. C.

16. gemynd om. C.

17. synd C: mære twice in C.

wounds on his hands and on his feet and his wounded side, that they might understand with greater certainty that it was truly his own body that had there arisen from death. The grave from which he arose is at Jerusalem; it is a round building hewn out of a single 4 rock, on which nine men may stand and pray, and it is a foot and a half above the head of a man; the entrance is from the east, and on the right hand side of the entrance, that is, on the northern part, there is a stone bed seven feet long and three hands' breadth higher 8 than the floor of the house. On this bed there rested the body of the Lord wrapt up in sheets after he had suffered for us.

When March is past, the night is twelve hours long and the day the same.

12

April.

On the fourth month of the year there are thirty days: this month is called Aprilis in Latin, and in our language easter-month.

April 3. St. Agape, St. Chionia, and St. Irene.

On the third day of the month is the commemoration of the holy virgins and the blessed sisters St. Agape and St. Chionia and St. 16 Irene. These are virgins highly celebrated in the book *de virginitate*, that is in the book on virgins. In the days of the emperor Diocletianus these virgins suffered a glorious martyrdom for Christ's sake. The emperor delivered them to his reeve, Dulcitius 20 by name, that he might compel them to renounce Christ. As soon as he saw these virgins, he was excited to shameful lust, and at night he entered the house where the virgins prayed to Christ, intending to defile them. Kettles and pans had been put in there, 24 and by the power of God he was turned away from the virgins, and he embraced the kettles and kissed the pans, so that he was all black and sooty; and when he came out, his own men fled from

18, 19. *Order of words* in C: pas f. geþr. m. mart. f. Cr. on D. d. þ. c.; dioclitianus B.

20. gesealde C; sceolde genydan C.

21. he om. C.

22. onstyrod C; sceandlice C.

23. hig to criste C.

24. inne twice in B; rude drawing of a kettle by later hand on the margin.

25. he clypte C.

26. he cyste C; ond behr. om. C.

27. flogon B; mæn] geferan C.

wendon þæt hit wære *larbo*, þæt is egesgrima. þyssa fæmnena twa Sissinius se gesið het sendan on fyr, Agapan *ond* Chonie, *ond* þa þæt fyr wæs gemeltes, þa wæron þa fæmnan to Criste geleored, *ond* 4 þa lichoman wæron swa gesunde þæt him næs forbærned ne feax ne hregl.

April 5. St. Ambrosius.

On þone fiftan dæg þæs monðes bið þæs halgan biscopes geleornes *sancte* Ambrosies. he wæs þære burge biscop Mediolana, *ond* þær 8 resteð his lichoma. þyses biscopes ende gelamp on þone sæternes dæg ær eastran, *ond* hwene ærðon þe he his gast ageafe, he sæde þæt he gesawe Crist selfne, *ond* þæt he him hloge to. þes biscop is swiðe mihtig on frecnum wisum gescyldnesse to biddanne. þæt 12 wæs gecyðed sumum heretogan, sé ferde fram Rome to gefeohte mid strangre þeode. þa gecerde he to þæs biscopes lîce *ond* him þær gebæd; *ond* þa þære ilcan niht sæteawde he him on swefne stondende on lytlum hylle on sumum felda, *ond* he sloh þriwa mid his 16 cricce on þa eorðan *ond* cwæð: '*hic, hic, hic*: her, her, her.' þa se heretoga com ongearn þæm reðan herge, þa gemitte he þær swelcne feld, *ond* on þæm felda swylcne hyll, swa him ær on swefne sætywed wæs; *ond* he gestod on þæm hylle *ond* hæfde his sweord 20 on handa, *ond* sona wæs se reða here on fleam gecierred.

April 5. St. Irene. (Cf. April 3.)

On þone ylcan dæg bið *sancte* Hirenan tid þære halgan fæmnan. þa fæmnan Sisinnius se gesið sealde his cempum to bismrienne. þa hi þa hi læddon to þære scondlican stowe, þa sætywdon þær 24 twegen godes englas on cæmpena hiwe *ond* genamon þa fæmnan *ond* hi gelæddan on swa heanne munt, þær hire ne mihte nænig man to genealecean; *ond* heo þær hire gast onsænde, *ond* hire lichoma resteð on Thessalonica þære ceastre, þær hire swestra 28 lichoman sindon, Agapan *ond* Chonian.

2. het Sis. se sið C; þ wæs Agapan C.
3. gewiten to Cr. C.
6. gewitennes C.
7. ambrosi C; 7 he C; þe med. hatte C; *ond* om. C.
9. ageaf 7 onsænde C.
10. sylfne C.

12. from C.
13. 7 þa C; gecyrde B, gecyrde C; þæs] þyses C.
14. sætywde C.
15. lytelre C.
17. gemette C.
18. swylcne C; felda om. B; swylcne hyll C.

him and thought it was *larva*, that is, a frightful spectre. Two of these virgins, Agape and Chionia, the thane Sisinnius ordered to be thrown into the fire, and when the fire had abated, the women had departed to Christ, and the bodies were so unhurt that neither 4 their hair nor their garments were burnt.

April 5. St. Ambrosius.

On the fifth day of the month is the departure of the holy bishop St. Ambrosius. He was bishop of the town of Milan, and his body rests there. This bishop's death took place on Saturday 8 before Easter, and a short time before he yielded up his ghost, he said that he saw Christ himself, and that he smiled upon him. This bishop is very powerful, if asked for protection in dangerous condition. This was made known to a certain general, who set out 12 from Rome to fight with a powerful nation. He betook himself to the bishop's body and prayed there; and the same night he appeared to him during his sleep standing on a hillock in a field, and he struck the earth three times with his stick, saying: 16 'Hic, hic, hic: here, here, here.' When the general encountered the savage army, he found there such a field, and on that field such a hill as had been shown to him before in his sleep, he stood on the hill and held his sword in his hand, and the savage army was turned 20 to flight at once.

April 5. St. Irene. (Cf. April 3.)

On the same day is the festival of the holy virgin St. Irene. The thane Sisinnius handed this virgin over to his soldiers, that they might defile her. When they led her to the place of defile- 24 ment, two angels of God appeared there in the shape of soldiers and took the virgin and led her up to such a high mountain, that nobody could approach her; and there she gave up her ghost, and her body rests in the town of Thessalonica, where the bodies of her 28 sisters Agape and Chionia are.

19. þære C.
20. sona he B; gehwyrfed C.
21. æð B.
22. þa fæmnan om. C; hig sealde C;
ceampum B.

23. Second þa om. C; sceandlican C.
25. gelæddon hig C; heahne C.
26. nan C.
27. swustra C.

April 9. Seven Women in Sirmium.

On þone nigeðan dæg þæs monðes bið seofon fæmnena tid þa þrowedon martyrdom for Criste on Syria mægðe. þara naman syndon : Saturnina, Hilarina, Dominando, Rogantina, Serotina, 4 Donata, Paulina.

April 11. St. Guðlac.

On þone ændlestan dæg þæs monðes bið *sancte* Guðlaces geleornes þæs ancran on Brytone, þæs lichoma resteð on þære stowe þe is cweden Cruwland. his nama is on læden *belli munus*, 8 *and* his halignes wæs sona getacnad æt his acennisse mid heofonlicum tacnum. men gesegon cuman fægre hand of heofonum *and* gesenian þæs huses duru þe he wæs on acenned, *and* eft to heofonum gewat : *and* ymb an gear þæs þe he on ancorsetle wunade he 12 geearnade þæt him spræc án godes engel to æghwelce æfenne *and* eft on ærne mergen *and* him sæde heofonlico geryno.

April 14. St. Valerianus and St. Tiburtius.

On þone feowerteoðan dæg þæs monðes bið þara haligra gebroðra tid *sancte* Valerianes *and* *sancte* Tiburties. þa Almachius, 16 Romeburge gerefa, nedde mid witum þæt hi Criste wiðsocan. þa hi þæt ne gepafodan, þa het he hi beheafðian. þa se man þe þæt sceolde behealdan þæt hi man beheafðade wepende *and* swergende he sæde þæt he gesawe heora sawla gongan ut of þæm lichoman 20 fægre gefretwade, *and* þæt he gesawe godes englas swa scinende swa sunne ; *and* þa hi bæron to heofonum *mid hiora fiðra flyhte : *and* se mon þa gele[*fde*]gode, *and* he wæs sunge on deað for Criste, *and* h[*is*] noma wæs Maximus.

1. nygoðan C.
2. geprowedon C ; 7 þæra naman wæron C.
5. endlyftan C.
6. gewytennys C ; ancran B.
7. þe is cweden om. C ; *sketch of a church, 'Crouland' written underneath.*

8. acennednysse C.
9. gesawon C ; fægere C.
10. dura C.
11. þa ymbe C.
12. æghwylce C.
13. ærne om. C ; -licu gerynu C.
14. -teogðan B (*the g erased*) ; feort. C.

April 9. Seven Women in Sirmium.

On the ninth day of the month is the festival of seven women that suffered martyrdom for Christ in the country of Syria¹. Their names are: Saturnina, Hilarina, Dominando (?), Rogantina, Serotina, Donata, Paulina.

4

April 11. St. Guthlac.

On the eleventh day of the month is the departure of St. Guthlac, hermit in Britain, whose body rests in the place called Croyland. His name is in Latin *belli munus*, and his holiness was instantly shown at his birth by signs from heaven. Men saw a beautiful 8 hand coming from heaven, and marking with a cross the door of the house in which he was born, and returning to heaven again. About a year after he began to live as a hermit, he deserved it that an angel of God spoke to him every evening and again early 12 in the morning and told him heavenly mysteries.

April 14. St. Valerianus and St. Tiburtius.

On the fourteenth day of the month is the festival of the holy brothers St. Valerianus and St. Tiburtius. They were urged under tortures by Almachius, prefect of Rome, to abjure Christ. As 16 they would not submit to this, he commanded them to be beheaded. Then the man who was to see them beheaded said weeping and solemnly affirming that he had seen their souls go out of the bodies beautifully adorned, and that he had seen God's angels as radiant 20 as the sun, and they bore them to heaven with the flight of their wings. The man believed in God, and he was scourged to death for Christ's sake; his name was Maximus.

15. broðra C; ualeriane C; tiburtii C; almatheus C.
 16. nydde C.
 17. gepafedon C; þa: large initial C.
 18. mon C.

19. gangan C.
 21. *MS. A (*Add. MS. 23211*) begins here. Letters cut off in this MS. are enclosed in brackets. mid] into B; feðra B C.
 22. on god C; ofswungen B C.

¹ This is a mistake; they suffered at Sirmium in Pannonia.

April 18. St. Eleutherius and St. Anthia.

On þone eahtategðan dæg þæs monðes [bið] þæs halgan biscepes tid *sancte* Eleutheri [ond his] modor, þære noma wæs *sancte* Anthiæ. he wæs [þære] burge biscep þe is nemned Mæchania in 4 Ap[ulia] þære mægðe, ah he geprowade eft in Rom[e] martyrdóm for Criste. Adrianus se caser[*e hine*] preatade þæt he Criste wiðsoce; þa he þæt [ne] walde, þa heht se casere gesponnan fiow[er] wildo hors to scribe ond hine gebundenne in þ[æt scrid] 8 asettan, þæt þa wildan hors scealden iornan [on] hearde wegas in westenne ond him þa limo all [to] brecan. þa cwom godes engel of hiofonum [ond ge] stillde þæm horssum, ond hio gelæddon þæt scrid[on] hea dūne, þær him cwom tō monigra cynn[*a wil*] deór ond 12 wunedon mid hine: ond þonne he hóf [his] hond upp to hiofonum, þonne hofon þa de[or he] ora fotas upp ond heredon god mid hine. þ[a het] se casere his huntan hine þær gefecca[n ond] hine mid sueorde ofsleon. þa cwóm stef[n of] hiofonum ond cwæð: 'Cým, 16 mīn þeow Eleuther[*ius*], mine englas þec lædað in þa hiofonlican [Hierusa]leme.' þa feoll his modor ufan on his lich[oman] ond cwæð: 'mīn sunu, gemyne þu mec on þære [ecan re]ste. ond se casere hio heht gemartyria[n], ond god wuldriende heo ageaf hire 20 gast.

April 21. St. Ethelwald.

On þone an ond twentegðan dæg þæs monðes bið þæs halgan ancran geleornes *sancte* Aedelwaldes; se gesæt ancersētl on Fearnse þæm ealonde ærest æfter *sancte* Cuthbrilte þæm halgan biscope, 24 ond æfter þon þe he tuelf gear þær wunode, þa eode he in þone gefean þære ecan eadinesse. þæs Aedelwaldes wunder wæs þæt he spræc to his liornæra sumum, ond þa feringa oðsuigde he, suæ

1. On: larger initial A; eahtateogðan B, -teogðan C; bið þæs twice in C; halgan om. C.

2. eleutherii C.

3. 4. methania B; mecherie C; in Ap. þ. m.] 7 on þære mægðe þe is nemned apolina C.

4. ac B C; in] on B C.

6. wolde B C; gespannan C; wilde B C.

7. scribe C: in] on B C.

8. asetton A; sceoldan B, sceoldon C; yrnan B C; in] on B C.

9. westene B C; com B C.

10. hio] hi B C.

11. coman B C; wyld deor C.

12. mid him C; handa B C; his handa hof C.

13. fēt B C; hine] him C.

April 18. St. Eleutherius and St. Anthia.

On the eighteenth day of the month is the festival of the holy bishop St. Eleutherius and of his mother whose name was St. Anthia. He was bishop of the town called Mechania in the country of Apulia, but he afterwards suffered martyrdom at Rome 4 for Christ's sake. The emperor Hadrianus urged him by threats to renounce Christ; as he refused this, the emperor bade four wild horses to be put to a car, and he was to be placed on the car in fetters, that the wild horses might run over rough paths 8 in the desert and break all his limbs. There came God's angel from heaven and stopped the horses, and they brought the car to a high mountain, where many kinds of wild animals came to him and remained with him; and when he lifted up his hand to 12 heaven, the animals lifted up their feet and worshipped God with him. Then the emperor bade his hunters fetch him there and kill him with a sword. There came a voice from heaven saying; 'Come, Eleutherius, my servant, my angels will lead thee to the 16 heavenly Jerusalem.' His mother throwing herself on his body said: 'My son, remember thou me on thy eternal rest.' The emperor ordered her to be martyred, and praising God she gave up her ghost. 20

April 21. St. Ethelwald.

On the twenty-first day of the month is the decease of the holy hermit St. Ethelwald; he occupied the hermitage on the isle of Lindisfarne as the first after the holy bishop St. Cuthbert; and after he had lived there twelve years, he entered into the glory of 24 eternal happiness. It was a miracle of this Ethelwald that when he spoke to one of his disciples, he suddenly was silent, as if he

14. his huntan *om.* C; gefeccean B; mid *om.* C.

15. com B C; cum B C.

16. þec] ðe B C; gelædað C.

17. hierusals B C; moder on ufan C.

18. gemun C; me B C; ecean B.

19. hio] hi B, hig C; het B C; ond: here A is defective.

21. twentigofan C.

22. anceran B; gewytennys C.

23. sancte *om.* B; cuthberhte BC; halgan *om.* C.

24. æfter: here A begins again; þam þe C.

25. ecean B; eadign. BC; æpeunaldes B; erasure after this word in A.

26. sum. his leorn. C; ætswigde C; suæ] swa B, swylce C.

he hwæshwegu hercnade. þa frægn se his þegn hine forhwon he
 suæ dede: þa cwæð he: 'hú meahste ic bú somod ge in heofon
 geheran ge her spreca?'

April 23. St. George.

- 4 On þone prio *ond* twentegðan dæg þæs monðes bið sancte Iorius
 tid þæs æðelan weres, þone Datianus se casere seofon gear mid
 unasæcgendlicum witum hine preade þæt he Crist[e] wiðsóce, *ond*
 he næfre hine ofersuiðan meahste; *ond* þa æfter se[.]fan gearum
 8 heht he hine beheafðian. þa he þa wæs læded to þære beheafðunga,
 þa cuom fyr of heofonum *ond* forbernde þone hæðnan casere *ond*
 alle þa þe mid hine ær tintergedon þone halgan wer. *ond* he
 sanctus Georgius him to dryhtne gebæd *ond* þus cwæð: 'hælende
 12 [C]rist, onfoh minum gaste: *ond* ic þec bidde þæt suæ [h]welc
 mon þe mine gemynd on eorðan doe, [þ]onne afierr þu from þæs
 monnes húsum [æ]lce untrymnesse: ne him fiond sceððe ne
 [h]ungor ne monncwild; *ond* gif monn minne [n]oman nemneð
 16 in ænigre frecennisse oððe o[n] sæ oððe on siðfæte, þonne gefylge
 se þinne * mildheortnesse.' þa com stefn of heofonum *ond* cwæð
 to him: 'Cum, þu gebletsoda, swa hwelc mon swa on ænigre
 frecennesse minne naman þurh þe gecegð, ic hine gehere.' *ond*
 20 siððan þisses halgan weres mihta wæron oft micle gecyðed. þæt
 mæg ongetan se þe rædeð sancte Arculfes boc þæt se man wæs
 stranglice gewitnad se þe geunárade sancte Georgies anlicnesse,
ond se wæs wið his feondum gescilded betweoh micle frecennisse
 24 se þe hi to geþingunge sohte.

April 24. St. Wilfred.

On þone feower *ond* twentegðan dæg þæs monðes bið sancte
 Willferðes geleornes þæs halgan biscopes, þæs halignes wæs sona

1. hwæsc; hlyste C; hione C? (one letter erased.)

2. swa B C; dyde B C; mihte B C; in] on B C; heofenum C.

4. ðreo B C; twentigoðan C; georius C, georgius B.

5. martyres C.

6. úná. A: two accents in red ink by later hand; preatode C.

7. næfre] no hwæpre B; ne mihte C; æfter þam C; perhaps seofan: erasure uncertain.

8. het B C; gælæd C.

9. com B C; hæðenan C.

10. tintregodon C; Ond A; he om. C.

11. georius C; hælend C.

12. minum: n above the line A; þe bidde BC; swa BC; hwile B, hwylc C.

hearkened to something. His follower asked him why he did so; he said: 'How could I both listen in heaven and speak here at the same time?'

April 23. St. George.

On the twenty-third of the month is the festival of the holy man St. George, whom the emperor Datianus tormented seven years with unspeakable tortures that he might forswear Christ, but he never could overcome him: and after seven years he ordered him to be beheaded. When he was led to his execution, 8 fire came from heaven and consumed the heathen emperor and all those who had formerly tortured the holy man. St. George prayed to the Lord speaking thus: 'Jesus Christ, receive my spirit: and I beg of Thee that which man soever keep my com- 12 memoration on earth, thou remove all sickness from the house of this man: no enemy may hurt him, nor hunger nor pestilence: and if a man mentions my name in any danger either on sea or on a journey, then Thy mercy may attend upon him.' There came a 16 voice from heaven speaking to him: 'Come, thou blessed one, whatever man invokes my name by thee on any danger, I shall hear him.' Since then, the powers of this holy man were often made widely known. He who reads St. Arculfus' book may per- 20 ceive this that the man was heavily punished who dishonoured St. George's image, and he who sought it for the sake of intercession was protected against his foes in the midst of great peril.

April 24. St. Wilfred.

On the twenty-fourth day of the month is the departure of 24 St. Wilfred, the holy bishop, whose holiness was made manifest as

13. þe] swa C; min B C; do B C;
afyr B C; þu om. C.
14. huse C; ne sceððe C.
15. mancwealm C.
16. fylge C.
17. *M.S. A ends here. —
18. to him om. C; 7 swa hwylc C;
mon om. B; stowe 7 frec. C.
19. cygð C; gehyre C.

20. micle C: þæt] þa C.
21. ongytan B.
22. þe om. B.
23. betweox C; mycelre C.
24. hi to geþ.] him þa anlycnysse C;
geþingū B; gesohte C.
25. Rough sketch of a mitre on the
margin; twentigoban C.
26. gewytennys C.

æt his acennisse gecyðed. þæt hus þæt he wæs on acenned þæt
 wæs byrnende gesæwen eallum þæm neahmonnum, *ond* se leg sloh
 to heofonum, *ond* hi þær to urnon *ond* woldon mid wætre dwæscan
 4 þone bryne æfter monna þeawe: *ond* þa hi þær to comon, þa ne
 gemitton hi þær nænigne bryne. *ond* þissum biscope onsundrum
 ætywde *sanctus* Michahel *ond* him sæde hu andfenge his dæda
 gode wæron, *ond* hu lange his lif sceolde beon; *ond* þa he his gast
 8 ageaf, þa com sweg suðan eastan of þære lyfte swa swa micelra
 fugla sweg, *ond* gesetton on þæt hus þær he inne wæs. þæt wæs
 para engla flyht þe hine to heofonum læddon.

April 25. Litania maior.

On þone fif *ond* twentegðan dæg þæs monðes bið seo tid on
 12 Rome *ond* on eallum godes ciricum seo is nemned *Letania maiora*,
 þæt is þonne micelra hena dæg. On þæm dæge eall godes folc
 mid eadmodlice relicgonge sceal god biddan þæt he him forgefes
 þone gear siblice tid *ond* smyltelico gewidra *ond* geniltsume wæst-
 16 mas *ond* heora lichoman trymnysse. þone dæg Grecas nemnað
zymologesin, þæt is þonne hreowsunge dæg *ond* dædbote.

April 25. St. Mark.

On þone ilcan dæg bið *sancte* Marcus þæs godspelleres.
 he wæs *sancte* Petres godsunu on fulwihte *ond* he leornode æt him;
 20 *ond* þæt *sanctus* Petrus on dæge þam folce be Criste sæde þonne
 wrat *sanctus* Marcus þæt niht; *ond* he þæt hæl ærest *sancte* Petre,
 forðon his godspell is swa cweden *furtum laudabile*, þæt is, hergend-
 lico stalo. he wæs ærest cristenra biscop on Alexandria þære miclan
 24 ceastre, *ond* he gecerde ærest to godes geleafan Egypta mægðe
ond Libia mægðe *ond* Arma rice *ond* Pentapolim, on þissum
 mægðum wæron ær swa unclæne men þæt hi guldon deofolgildum
 ge astorfen æton. þes *sanctus* Marcus hælde untrume men *ond*

2. eallum *om.* C; neahmonnum]
 mannum þe ðær neah wæron C; lig C.

4. þeawum C; þær *om.* C; comon]
 urnon C.

5. þær *om.* C; nænne C.

5, 6. ac sct̃ michael ætywde þiss. b.
 C.

6. him onsundrū C.

7. gode *om.* B; *ond* þa] 7 þan C;
 onsende 7 ag. C.

8. swa swa] swylce C.

9. þær] ð B.

11. twentigðan C.

12. circum C; maiora *in boAMSS.* l

14. eadmodū C; forgife C.

15. smyltelico gewydra C.

soon as he was born. The house in which he was born appeared to be burning to all the neighbours, and the flames rose up to heaven, and they hurried thither and wanted to extinguish the fire with water according to the custom of men: but when they came there, 4 they found no fire. To this bishop St. Michael appeared separately and told him how acceptable his deeds were to God, and how long his life would be; and when he gave up his ghost, there came a cry out of the air from the south-east like the cry of large 8 birds, and they alighted on the house in which he was. This was the flight of the angels who conducted him to heaven.

April 25. Litania maior.

On the twenty-fifth day of the month there is at Rome and in all the churches of God the festival that is called *Litania maior*, 12 that is, the day of great prayers. On this day all godly folks whilst humbly visiting relics shall pray to God that during the year he may give them peaceful times and fair weather and sufficient crops and health of their bodies. This day the Greeks call 16 *exomologesis*, that means the day of repentance and penance

April 25. St. Mark.

On the same day is the martyrdom of the apostle St. Mark. He was St. Peter's godson in baptism and he learned from him; and what St. Peter told the people about Christ during the day 20 St. Mark wrote down at night; and he first concealed this from St. Peter; therefore his gospel is called *furtum laudabile*, that is, praiseworthy theft. He was at first Christian bishop in the great town of Alexandria, and he first converted to the belief in God 24 the people of Egypt and Libya and Marmarica¹ and Pentapolis. Among these nations were men so unclean that they worshipped idols and ate dead bodies. This St. Mark healed sick men and

17. *decimologesin* C!
20. *sæde* on d. *þam* f. be Cr. C; *þam*
om. B.
21. *þ* *sæð* *marcus* C; *hæl* *þ* C.
22. *sawa* om. C.; *gecweden* C.; *þ* is
herg. om. B.

23. *biscopa* B; *alexandree* B; *cy-*
nelican C.
24. *gecyrde* C.
25. *pentapolis* B.
26. *mægðum* om. C.
27. *ge* 7 C.; *þes*: *large initial* C.

¹ Thus in Bede; Cockayne suggests *Ammoniaca*.

hreofe *ond* deade men of deaðe awehte. ac þa æfestgodon þæt
 sume godwrece men, eodon þa on ciricean on þy ærestan easter-
 dæge, þær he mæssan sang, *ond* brudon rap on his sweoran *ond*
 4 hine drogan út æfter þæm stanum on þære eorðan, swa þæt his
 flæsc cleofode on þære eorðan, *ond* þa stanas wæron gebaswad mid
 his blode. *ond* þa on æfen dydon hi hine on carcern, þær him
 on niht ætýwde godes engel *ond* him sæde þæt he sceolde þæs on
 8 mergen leoran on þa ecan reste. *ond* þa æt nehstan Crist seolfa
 him ætýwde *ond* him cwæð to: 'Sibb sy þe, ure godspellere
 Marcus.' þa on mergen drogan þa hæðnan hine mid þy rápe, oð
 þæt he his gast onsende to gode. þa woldan hi his lichoman for-
 12 bæarnan: þa com þunor *ond* regn, ofslogon monige þara hæðenra,
ond þa oðre flugon onweg; *ond* æfeste weras bebyrgdon his licho-
 man on micelre *ond* mærrre cierecean, seo is on Alexandria ceastre.

April 27. St. Alexandria.

On þone seofon *ond* twentegðan dæg þæs monðes bið þære
 16 halgan cwéne tid *sancta* Alexandra. seo wæs Datianus cwen
 þæs hæðnan caseres, se wæs ealra eorðcýninga ealdorman; ac heo
 gelyfde gode purh *sancte* Georgius lare þæs martyres. þa se casere
 þæt ongeat þæt heo Criste gelyfde, þa cwæð he: 'wá mé, Alex-
 20 andrea, þu eart beswicen mid Georgius scinlacum; forhwon
 toweorpest þu min rice oððe tohwon forlætest þu me?' þa he
 þa ne mihte hi mid his wordum oncerran, þa het he hi ahón be
 hire loccum *ond* hi þreagean mid missenlicum witum. þa he þa
 24 ne mihte mid þæm hi oferswiðan, þa het he hi lædan to beheaf-
 dianne. þa bæd heo þa cwelleras þæt hi hire geanbidedan med-
 micle hwile; þa eode heo on hire *palatium*, þæt is on hire healle,
ond anhof hire eagan upp to heofonum *ond* cwæð: 'geseoh, drihten,
 28 þæt ic forlæte nu mine healle opene mid eallum minum goldhordum

1. deade] unlyfigende C; ac *large*
initial B.

2. weras C; in þa cyrcan C; on
 þy] þig C.

3. hig þa brudon C; on his] him on C.

4. þa drogon C; on þære—eorðan
 om. C.

5. gebaswode C.

6. þa dydon C.

7. ætýwde (1) C.

8. morgenne C; gewitan C; ecean
 B; nyhstan C; sylfa C.

9. to cwæð C; sy om. C; godspelle C.

10. morgen C.

11. to gode om. C; 7 þa C; woldan :
 w above the line B.

12. com þær C; ofsloh C.

14. on m. cyrcan; on alex. þære c. C.

lepers and awakened dead people from death. But then certain impious men became envious of him, went into a church on the first day of Easter, as he was celebrating mass, drew a rope around his neck and dragged him out over the stones on the ground, so that 4 his flesh stuck to the ground, and the stones were coloured crimson with his blood. In the evening they put him into a prison where God's angel appeared to him at night and told him that in the morning he would enter into eternal rest. At last Christ himself 8 appeared to him and said to him: 'Peace be with thee, Mark, our apostle.' In the morning the heathens dragged him about with the rope until he sent forth his ghost. When the heathens wanted to burn his body, there came thunder and rain which killed 12 many of them, and the others took to flight; and religious men buried his body in a grand and famous church that is in the town of Alexandria.

April 27. St. Alexandria.

On the twenty-seventh day of the month is the festival of 16 the holy woman St. Alexandria. She was the queen of the pagan emperor Datianus, who was the chief of all earthly kings; but she believed in God through the teaching of St. George the martyr. When the emperor perceived that she believed in 20 Christ, he said: 'Woe to me, Alexandria, thou art deceived by George's sorcery; why dost thou destroy my power, and wherefore dost thou forsake me?' As he was unable to make her change her mind by his words, he ordered her to be hung up by her locks and 24 to be threatened with manifold tortures. As he could not overcome her thereby, he commanded her to be led to execution. Then she asked the executioners to wait for her a short while, and going into her *palatium*, that is, into her hall, she raised her eyes to 28 heaven and said: 'Perceive, O Lord, that I now leave my hall open

- 15. twentigoðan C.
- 16. Alexandria C.
- 17. hæðenan C.
- 18. on god C; georius C.
- 19. on crist C; alexandree B, -ia C.
- 20. georius C.
- 21. towyrpat C; forhwon C; for-
lætst C.

- 22. oncyrran C.
- 23. þreátian hi C; þa: large initial
C.
- 24. mid þæm higne mihte C; lædan
hig C; beheafðunne C.
- 25. hire om. C; geanb.] ðoledon C.
- 26. ane medem. C.
- 27. onhof C. drihten myn C.

for þinum þæm halgum naman; ac þu, min hælend, ontýn me nu þinne neorxnawong.' *ond* þa gefylde heo hire martyrdom mid Cristes geleafan.

April 28. St. Vitalis.

- 4 On þone eahta *ond* twentegðan dæg þæs monðes bið *sancte*
 Vitales tid þæs martyres, se resteð on Vicolonge, *þæt* is, on þæm
 langan tune. se wæs ærest caseres cæmpa under Paulino þæm
 deman on Rauenna þære ceastre, ac he þa gelyfde on Crist *ond*
 8 oðre men lærde to Cristes geleafan. þa yrsode se dema forðon
ond hine þa nydde to deofolgyldre begonge. þa he *þæt* ne gefafode,
 þa het se dema adelfan deopne seað *ond* hine cwicne on þone
 onsendan *ond* hine fyllan ufon mid eorðan *ond* mid stanum, oð
 12 *þæt* he his gast onsende. on þære stówe wæron oft siððan heofon-
 lico wundro.

April 28. St. Christophorus.

- On þone ylcan dæg bið *sancte* Cristofores prowung þæs miclan
 martyres. sé com on Decius dagum þæs caseres on þa ceastre þe
 16 Samo is nemned of þære þeode þær men habbað hunda heafod *ond*
 of þære eorðan on þære æton men hi selfe. he hæfde hundes heafod,
ond his loccas wæron ofer gemet side, *ond* his eagan scinon swa
 leohte swa morgensteorra, *ond* his teð wæron swa scearpe swa
 20 eofores tuxas. he wæs gode geleafull on his heortan, ac he ne
 mihte sprecan swa mon. þa bæd he god *þæt* he him sealde monnes
 gesprec; þa stod him æt sum wer on hwitum gegirelan *ond* eðode
 him on þone muð; þa mihte he siððan sprecan swa mon. þa sænde
 24 se casere twa hund cæmpena *þæt* þa hine gelædan to him: gif he
 þonne nolde to him cuman, *þæt* hi hine ofslogon *ond* him brohtan
þæt heafod to *þæt* he gesege hulic *þæt* wære. þa þa cempa him
 to coman, þa ne dorstan hi no him genealæcan, *ond* þa hwæðre
 28 ferde he mid him. þa he þa com to þæm casere *ond* he geseah his

1. þæm om. C; halgan C.
 2. þin B.
 4. ehta 7 twentigoðan C.
 5. þæt is om. C.
 7. on] in C.
 9. deofol gylda bigange C.

11. onsendan] weorpan C; him
 C; on ufan C.; mid] þa C; mid
 stanum] stanas C.
 12. gast to gode C.
 16. is gehaten samo C.
 17. hig æton C.

with all my treasures for the sake of Thy holy name; but Thou my Saviour, open me now 'Thy paradise.' After this she completed her martyrdom believing in Christ.

April 28. St. Vitalis.

On the twenty-eighth day of the month is St. Vitalis the 4 martyr's tide, who rests in Vicolongo (?), that is, in the long town. He was first a soldier of the emperor under the consul Paulinus in the town of Ravenna, but then he believed in Christ and converted other people to the Christian faith. The consul grew 8 angry at this and forced him to worship idols. As he would not submit to it, the consul commanded [men] to dig a deep hole and to put him into it alive, and to fill it from above with earth and stones, until he gave up his ghost. In this place heavenly miracles 12 happened often since.

April 28. St. Christophorus.

On the same day is the martyrdom of St. Christophorus, the great martyr. In the days of the emperor Decius he came into the town called Samos from the nation where men have the head 16 of a dog and from the country where men devour each other. He had the head of a dog, his locks were exceedingly thick, his eyes shone as brightly as the morning-star, and his teeth were as sharp as a boar's tusk. In his heart he believed in God, but he 20 could not speak like a man. When he prayed to God to give him human speech, a man in a white robe stood near him and breathed into his mouth; after that he could speak like a man. The emperor then sent two hundred soldiers to conduct him to him: 24 if he would not come to him, they were to slay him and to bring him his head that he might see what it was like. When the soldiers came to him, they dared not approach him, and yet he set out with them. As he came to the emperor and he saw his 28

20. 7 he was swa þeah on god gelyfed C.

21. na spreca C; mon] swa men doð C.

22. spræce C; 7 þa C; set om C; gegyrlan C.

23. swa mon] on mennisc C.

24. þæt þa] 7 het C; lædan C.

25. to] mid C.

26. gesawe C; hwylc C.

27. no om. C; to gen. C; hwaðre om. C.

28. þa he com C.

onsyne, þa wundrade he þæs swa þæt he feoll of his þrymsetle. þa
 beað se casere him gold *ond* seolfor þæt he hine oncerde fram
 Cristes geleafan. þa he þæt ne gepafade, þa het he hine tin-
 4 tergian mid missenlicum witum. þa he þa ne mihte mid þæm
 hine oferswiðan, þa beheað he þæt hine mon læde to beheafdunga.
 þa gebæd Cristoforus him to dryhtne *ond* bæd god þæt æghwælc
 þara manna þe his reliquia aht hæfde, þæt he næfre hi fordemde
 8 on heora synnum, ne þæt godes yrrer ofer hi come, ne him wære
 hwæstes gneaðnes ne oðerra worldwelenas. þa com stefn of heofon-
 um, *ond* seo cwæð: 'swa hit bið swa þu biddest; *ond* ic þe
 soðlice secge: gif hwilc man on micelre nedþearfnesse bið þin
 12 gemyndig, *ond* he geceð him to gepingum þinne þone medoman
 naman, ic þonne gefremme þæs mannes nedþearfnesse.' þa geen-
 dode Cristoforus his martyrdom. þa gebohte an biscop his lichoman
 mid feo, se wæs on naman Petrus, *ond* hine gelædde on his ceastre
 16 *ond* hine gesette on sumum mere, of þæm fleow ær flod *ond*
 gehwerfde þa ceastre; *ond* siððan wæs seo ceaster wið þæm flode
 gehealden on godes wuldor.

þonne se monað bið geendad þe we nemnað eastormonað, þonne
 20 bið seo niht tyn tida lang *ond* se dæg *feowertyne* tida.

May.

On þone fiftan monað on geære bið an *ond* þritig daga. se monað
 is nemned on læden Maius *ond* on ure gepeode prymylce, forðon
 swylc genyhtsumnes wæs geo on Brytone *ond* eac on Germania
 24 londe, of þæm Ongla þeod com on þas Breotone, þæt hi on þæm
 monðe þriwa on dæge mylcedon heora neat.

May 1. St. Philip.

On þone ærestan dæg þæs monðes bið sancte Philippes tid
 þæs apostoles *ond* þæs godes ærendwrecan. his nama is gereht

1. þæs *erased in* B; swa swyðe C;
 afeoll C.
2. he *om.* B; gecyrde C.
3. tintegrian C.
4. miss. 7 unasecgendlicū C; þa he
 mid þam hyne ne mihte C.
5. lædde C; beheafdunge C.

6. hine C; æghwile C.
7. hig ne C.
8. ne þ næfre C; nære C.
9. hwæs B; gneaðnes B; geneðnes
 C; worldwisena B.
10. bið swa swa B; bidest B.
12. cygð C.

countenance, he was so astonished that he fell from his royal throne. Then the emperor offered him gold and silver in order to seduce him from the belief in Christ. As he would not submit to this, he ordered him to be tormented with various tortures. 4 When he could not thereby overcome him, he ordered him to be led to execution. Then Christophorus offered up a prayer to God and asked God not to condemn in their sins any of the people who might have one of his relics, nor that God's anger might 8 come over them, nor that they might have scarcity of wheat or other worldly goods. There came a voice from heaven which said: 'It will be just as thou askest; and verily I tell thee: if any man in great distress is mindful of thee, and if he invokes 12 to his help thy worthy name, then I shall help the man in his trouble.' After this Christophorus ended his martyrdom. A bishop, Petrus by name, bought his body for money and brought it to his town and put it down near a lake from which formerly a 16 flood had gone forth and overturned the town; and since the town was protected from the flood to the glory of God.

When the month that we call Eastermonth is over, then the night lasts ten hours and the day fourteen hours. 20

May.

The fifth month in the year has one and thirty days. This month is called *Maius* in Latin and in our language '*prymylce*,' because of old there was such an abundance in Britain and also in Germany, whence the Angles came here into Britain, that 24 during this month they milked their cattle three times a day.

May 1. St. Philip.

On the first day of the month is the festival of St. Philip, the apostle and messenger of God. His name is translated into Latin

13. Jo B; nyd pearfn. C.
17. gehwyrfe C.
18. on] in C.
19. This sentence entirely om. in C;
no large initial in B.
20. XIII. B.

21. þonne on (large initial) B;
prittig C.
22. maias B. 23. geo om. C.
24. engla C; brytone C.
25. meolcodon C. 26. tid om. C.
27. serendracan C.

on læden *6s lampadis*, þæt is on ure geþeode leohtfætes muð; he
 getacnað þa gastlican lāreowas godes cyrecena. ure hælend geceas
 þysne Philippum him to pegne on Galilea mægðe fram Bethsaida
 4 þære ceastre. Bethsaida is gereht *domus venatorum*, þæt þonne
 is huntena hus. þes Philippus æfter þæs hælendes uppastignesse
 he bodade Cristes godspell on Sciðia mægðe. þær he awehte þry
 men of deaðe, *and* his lichoma resteð nu on Hierapole þære ceastre
 8 on Frygia mægðe, *and* his dohtra twa þa halegestan fæmnan
 syndon þær bebyrgde on twa healfes his.

May 2. St. Athanasius.

On þone æfteran dæg þæs monðes bið þæs halgan biscopes
 gemynd *sancte* Athanasi. he wæs biscop on þære miclan ceastre
 12 Alexandria; his halignes wæs sona foretacnod on his cnihtade.
 þære burge biscop ær him wæs nemned Alexander; se sæt sume
 symbeldæge on þære cierecan, *and* þa geseah he þurh þa eagduru
 plegan micel cnihta weorod be sæs waroðe, þara wæs án Athanasius.
 16 þa ongan he fullwian þa oðre cnihtas on þæs sæs yðum, *and*
 hi eodon him under hand, swa he biscop wære. *and* þa sona het
 se biscop þone cniht him to gelædan *and* hine lærde gastlicne
 wísdóm, *and* he wæs eall mid godes snyttro gefylled.

May 3. Pope Alexander.

20 On þone þridan dæg þæs monðes bið *sancte* Alexandres pro-
 wung þæs geongan papan on Rome *and* twegra mæssepreosta mid
 hine, þa wæron nemde *sanctus* Euentius *and* *sanctus* Theodolus.
 þa Aurelianus se gesið, se þær cwealde cristene men, he ongan
 24 hi nedan þæt hi Criste wiðsocan. þa hi þæt ne gefasodon, þa
 het he sendan hi ealle þry on byrnendne ofn. þa nolde hi þæt
 fýr bærnian; þa het he þa mæssepreostas beheafðian *and* þone papan
 ofstician. þa sona com stefn of heofonum, *and* seo cwæð: 'Aurelianus,

2. cyrcena C; Ure B.

3. him *om.* C; bedzaida C (*both times*).

4. is þonne C.

5. hælendes: h *added above the line* B.

6. Cristes *om.* C; Sciðia] sumre C (1); awehte C.

7. *and om.* C; nu *om.* C; Hieropolim C.

8. halgestan C.

9. healfa C.

11. Athanasi on erasure B.

'*os lampadis*,' which is in our language door of the lantern: he betokens the spiritual teachers of God's churches. Our Saviour selected this Philip as his follower in the country of Galilee from the town of Bethsaida. Bethsaida means *domus venatorum*, that is, house of the hunters. After the Saviour's resurrection this Philip preached the gospel in the country of Scythia. There he awoke three men from death, and his body now rests in the town of Hierapolis in the country of Phrygia, and his two daughters, 8 very holy virgins, are buried on each side of him.

May 2. St. Athanasius.

On the second day of the month is the commemoration of the holy bishop St. Athanasius. He was bishop in the great town of Alexandria: his holiness was at once foreshown in his childhood. 12 The bishop of the town preceding him was named Alexander: on a holiday when he was sitting in the church, he saw through the window a large number of children, of whom Athanasius was one, playing near the sea-shore. He began to baptise the other 16 children in the waves of the sea, and they submitted to him as if he were a bishop. The bishop immediately ordered the boy to be brought to him and taught him spiritual wisdom, and he was quite filled with divine knowledge. 20

May 3. Pope Alexander.

On the third day of the month is the martyrdom of the young pope Alexander in Rome and of two mass-priests with him who were called St. Eventius and St. Theodolus. The prefect Aurelianus who killed the Christians there urged them to forswear 24 Christ. As they would not submit to this, he commanded them all three to be thrown into a burning oven. As the fire would not burn them, he ordered the mass-priests to be beheaded and the pope to be stabbed to death. Then of a sudden a voice came 28

12. alexandrië B; sona om. C.

13. ær him om. C; alexandre C.

14. circan C; eþpyrl C.

16. fullian C. 18. to him C.

22. hine] altered into him by a later

hand B, him C; nemnede C; euen-
sius B; theodolas B.

23. þa ongan he C. 24. nydan C.

25. byrnendene B.

26. bænnan ná C. 27. seo om. C.

bysum mannum þe þu her bismrodest, him is godes neorxnawong ontyned, *ond* þe syndon helle tintergu ontyned.' þa swealt he sona on þære ilcan niht mid egeslice deaðe, *ond* his wif, seo wæs on naman Seueriana, heo bebyrgde þæs papan lichoman *ond* þa mæssepreosta arweorðlice on þære seofðan mile þum Romebyrg on þæm wege Numentana. þes *sanctus* Alexander wæs se fifta papa æfter *sancte* Petre.

May 3. The Invention of the Cross.

8 On þone ilcan dæg bið seo tid þæt Cristes rod wæs gemeted ærest, swa us þa halgan gewritu secgað, on þone dæg þe we nemnað *quinta nonas Maias*. þær com upp of þære eorðan wynsumes stences réc þær seo ród wæs gemeted: *ond* þy ilcan dæge þe seo 12 rod wæs gemeted þæt treow wæs geseted ofer deades monnes lichoman, *ond* se sona aras, *ond* þurh þæt wundor wæs gecyðed þæt þæt wæs soðlice Cristes ród.

Litanies (Cp. April 25).

Ymb þas dagas utan, hwilum ær, hwilum æfter, beoð þa þry 16 dagas on þæm godes ciricum, *ond* Cristes folc mærsiað letanias, þæt is þonne béne *ond* relicgongas, foran to Cristes uppastignesne. on þæm þrym dagum sceolon cuman to godes cirican ge weras ge wif, ge ealde men ge geonge, ge þeowas ge þeowenne to þingianne 20 to gode, forðon þe Cristes blod wæs gelice agoten for eallum monnum. on þæm þrym dagum cristne men sceolon alætan heora þa woroldlican werc on þa þridan tid dæges, þæt is on undern, *ond* forð gongan mid þa haligra reliquium oð þa nigoðan tid, 24 þæt is þonne nón. þa dagas sindon rihtlice to fæstenne, *ond* þa metta to brucenne þe men brucað on þæt feowertiges nihta fæsten ær eastran. ne bið alefed on þissum dagum þæt mon blod læte oððe á clæsnungdrencas drince oððe aht feorr gewíte for worold-

2. syn B; sweolt C.
3. on om. B; egealicū C.
4. seueriane B C.
6. Numentana: *only the two first and part of the two last letters visible* in C.
10. maius B C.

11. þær s. r. w. gem. om. C; þe] so B.
12. aseted C.
13. byrgenne 7 his lich. C; *ond* þurh om. C.
14. *Second* þæt om. C; Cr. r. soðl. C.
15. *No break or large initial* in B C.

from heaven that said: 'Aurelianus, to these men whom thou didst revile here God's paradise is opened, and for thee are opened the tortures of hell.' He died a horrid death even on the same night, and his wife, Severiana by name, buried the 4 bodies of the pope and the mass-priests in a reverent fashion seven miles from Rome on the Via Numentana. This St. Alexander was the fifth pope after St. Peter.

May 3. The Invention of the Cross.

On the same day is the festival of the invention of Christ's cross, 8 as the holy writings tell us, on the day that we call the third of May. There came up a smoke of delightful smell from the ground where the cross was found: and on the same day when they discovered the cross, it was laid on the body of a dead man, 12 and he rose up at once; by this miracle it was made manifest that this was verily Christ's rood.

Litanies.

About this time, sometimes earlier, sometimes later, are the three days in the churches of God when Christian people cele- 16 brate the Litanies, that means prayers and visits of relics, before Christ's resurrection. On these three days there shall come to God's churches men and women, old and young people, male and female servants in order to pray to God, because Christ's blood 20 was shed for all people alike. On these three days Christian people are to leave their worldly labours on the third hour of the day, that is, at nine o'clock, and to go forth with the relics of the saints until the ninth hour, that is the none. On these days 24 fasts are to be regularly kept, and the food is to be used that people use during the forty days fast before Easter. It is not allowed on these days to bleed a person or ever to take purifying drinks

- | | |
|--------------------------------------|----------------------------------|
| 16. cyrcan C. | 22. weore C. |
| quia | 23. gongen B. |
| 17. religongas B; þæt—relicongas | 24. þæt is om. C: gefæstanne C. |
| om. C. | 25. fæstene C. |
| 18. cyrcan C. | 26. 7 ne C; alyfed C; mon him C. |
| 19. þeowena C. | 27. æsnuug B: clænsung as mar- |
| 21. on: large initial B; cristene C. | ginal correction by later hand. |

licre bysagunge fram þære stowe þe he sceal gode ætpeowian. þas
 pry dagas syndon mannes sawle læcedom *ond* gastlic wyrtdrenc;
 forðon hi sendon to healdanne mid heortan onbryrdrnesse, þæt is
 4 mid wependum gebedum *ond* mid rumedlicum ælnessum *ond*
 fulre blisse ealra mænniscra feonda, forðon þe god us forgyfeð
 his erre, gif we ure monnum forgeofað.

May 5. The Ascension of Christ.

On þone fiftan dæg þæs monðes bið se dæg þe ure dryhten to heo-
 8 fonum astag. þy dæge hine gesegon nehst his þegnas on Olivetes
 dune; þær he bletsade hi, *ond* þa gewat mid þy lichoman on
 heofonum. þy dæge eode seo eorðe on heofon, þæt is se mon ofer
 engla prym, *ond* on Oliuete dune syndon nu gyt þa swæðe
 12 dryhtnes fotlasta. ymb þa drihtnes fotlastas timbredon cristne
 men seonewealte cirican wundorlice. ne mihte seo his swaðu næfre
 mid næmigre oðre wisan beon þæm oðrum florum geonlicod *ond*
 gelice gehiwad. gif þær mon hwæt mænniscas on asette, þonne
 16 nolde seo eorðe him onfon, þeah hit wære marinarstana, þa wæron
 aswengde on þara onsyn þe hi þær on asetton. þæt dust þæt god
 þær on træd *ond* þa his swaða þe þær onþrycced sendon, þa syndon
 monnum to ecre lare, *ond* dæghwamlice geleaffulle men nimað þæt
 20 sand, *ond* þær hwæðre bið nænig wonung on þæm sande þæra
 drihtnes fotswaða. Sanctus Arculfus sæde þæt þær ne mihte
 nænig hrof on beon on þære cirican on þære stowe þe ure drihten
 onstod þa he to heofonum astag, ac þæt se weg þær wære á to
 24 heofonum open þara monna eagam þe him þær gebædan on þære
 ylcan stowe; *ond* he sæde þæt þa drihtnes fótlastas wæron beworht
 mid ærne hweole, *ond* þæs heanes wære oð monnes swyran, *ond*
 þæt þær wære pyrel on middum þæm hweole, þurh þæt mihton
 28 men ufan beorhtlice sceawian drihtnes fota swæðe, *ond* þæt hi
 mihton mid heora handum ræcan *ond* niman þæs halgan dustes

1. abysagunge C.

3. syndon C.

4. rummodlicū C.

5. forgyfð C.

6. yrre C; forgyfað C.

7. on to C.

8. gesawon C; nyht B.

9. done B.

10. heofon C.

11. swaðu C.

12. ymbe C; cristene C.

13. cyrcean C; 7 ne C.

16. nolde om. B; onfon] on ufan
 scealde B; marmanstana C.

or to go far away on worldly business from the place where one has to serve God. These three days are a medicine for a man's soul and a spiritual potion; therefore they have to be kept with compunction of the heart, that is with tears and prayers and with liberal alms and with full benevolence towards all human enemies, because God will give up his wrath against us, if we forgive our brothers.

May 5. The Ascension of Christ.

On the fifth day of the month is the day on which our Lord ascended to heaven. On this day his followers saw him for the last time on the Mount of Olives; there he blessed them and there he went bodily up to heaven. On this day the earth went up to heaven, that is the man went above the glory of angels, and on the Mount of Olives there are still the traces of the Lord's footsteps. Around the footsteps of the Lord Christian folks built a wonderful round church. In no way could his trace ever be made similar to the rest of the floor in size or in colour. If anything human was put there upon it, the earth would not suffer it: even if it was pieces of marble, they were shaken off into the face of those who put them there. The dust on which God had trodden and his footsteps that are imprinted there are a perpetual exhortation for men; every day believing people take away the sand, and still there is no diminution of the Lord's foot-marks in the sand. St. Arculfus said that no roof could be there on the church in the place on which our Lord stood when he ascended to heaven, but that the way was always open to heaven for the eyes of the people who prayed there in the said place; and he said that the Lord's foot-prints were covered with a brazen wheel, and its height was up to a man's neck, and that there was an opening in the middle of the wheel through which the people from above could clearly see the Lord's foot-prints, and that they might stretch forth their hands and take some of

16, 17. wær. asw.] swengdon C;
ansyne C; hi om. B; on sæton B;
god] he C.

18. aþricced C; syndon C; syndon]
beoð C.

19. ecre om. C; þær nimað C.

20, 21. ðære drihtne B; fota swaße
C; scē C.

22. driht C.

26. heahnes C.

27. middan C; men mihton C.

29. ræcean B; halgan om. C.

25. beworhte C.

dæl. *ond sanctus* Arculfus sæde *pæt* þær hangade unmæte leoht-
 fæt, *ond pæt* wære á byrnende dæges *ond* nihtes ofer þara drihtnes
 fota swaða; *ond* he sæde *pæt* æghwelce geære þy dæge æt Cristes
 4 uppastignesse on middes dæges tide, æfter þon þe mæssesangas
 wæron geendode on þære ylcan cirican, *pæt* þær to come þæs
 strongestan windes yste, *ond pæt* se swa stronglice hrure on þa
 cirican, *pæt* þær ne mihte nænig mon ænge gemete on þære circean
 8 oððe on hire neahstowe gestandan oððe gesittan, ac *pæt* ealle þa
 men þe þær þonne wæron lagon aþænede on þære eorðan mid
 ofdune healdum ondwlēotan, oð *pæt* seo ondrynlice yst forð ge-
 leoreð. se ondrynlica wind *pæt* deð *pæt* se dæl þære circean ne
 12 mæg habban þone hrof þær þæs hælendes fotlastas sindon under.
sanctus Arculfus sæde *pæt* he self þær wære *ond*weard æt þære
 ylcan cyrican þy dæge æt Cristes uppastignesse, þa se stranga *ond*
 se forhtlica wind þær onrædde.

May 6. St. Eadberht.

16 On þone sextan dæg þæs monðes bið *sancte* Eadberhtes geleornes
 þæs arwyrdan fæder, se wæs biscop on Brytene æfter *sancte* Cuth-
 berhte on þæm halgan mynstre þe is nemned Lindesfarna *fg.* þæm
 Eadberhte wæs gewunelic *pæt* he symble feowertig daga ær eastan
 20 *ond* feowertig daga ær Criste acennisse, *pæt* is ær geolum, *pæt* he
 wunode on dygolre stowe on his gebedum *ond* on gastlicum weorcum;
ond seo stow wæs ymburnen mid sæs streamum. þa on *pæt*
 lenctenfasten, on þæm þæs mynstres broðra dydon *sancte* Cuth-
 24 berhtes lic of eorðan *ond* hi *pæt* gemetton swa gesund, swa he þa
 gyt lifde, æfter ændlefan gearum þæs he wæs bebyrged. þa bæron
 hi þæs lichrægles dæl to Eadberhte þæm biscope, *ond* he *pæt* cyste
 mid clænre lufan *ond* weop *pæt* he mihte uneaðe ænig word ge-
 28 cweðan, *ond* cwæð: 'hwilc man mæg areccan drihtnes gefe? he
pæt seleð þæm þe hine lufað *pæt* þa sawla lifgað á on þære

1. sçe C; unmæte B.
2. á om. B.
3. swaða C; æghwylce C.
5. cyrcean C.
6. yste] blæd C; gehrure C.
7. ne mihte om. C; ænge] nænige C;
 mete C.
8. hire] þære C; neaweste mihte C.

10. ofdun ahyldū C; ondrynlice C.
11. gewyted C; Se B.
12. under sindon C.
13. sçe C; sylf B.
15. þær om. C.
16. syxtan C; eadbyrhtes C; gewy-
 tennys C.
18. lindesferena ea C.

the holy dust. St. Arculfus said that an enormous lamp was hanging there, and that it was always burning day and night above the foot-marks of the Lord, and he said that every year on the day of Christ's ascension at noon, after the service of 4 the mass had been finished in the said church, there came a very strong gust of wind, and that it rushed on the church so strongly that no man could stand or sit any space of time in the church or in its neighbourhood, but that all men who were there 8 at the time lay stretched out on the ground with faces turned downwards, until the awful blast had passed away. This horrible wind brings it about that the part of the church under which the Saviour's foot-marks are cannot have a roof. St. Arculfus 12 said that he himself had been present at the same church on the day of Christ's ascension, as the strong and fearful wind rushed upon it.

May 6. St. Eadberht.

On the sixth day of the month is the departure of the venerable 16 father St. Eadberht, who was bishop in Britain after St. Cuthbert in the holy minster called Lindisfarne. This Eadberht was accustomed to dwell in a secret place with prayers and spiritual works every forty days before Easter and forty days before 20 Christ's birth, that is before Yule, and the place was surrounded by the flood of the sea. On the fast of Lent, when the brethren of the monastery dug up from the earth St. Cuthbert's body, they found it as unhurt as if he were still alive, eleven years after he 24 had been buried. Then they brought a part of the winding-sheet to bishop Eadberht; and he kissed it with pure love and wept so that he could hardly utter a word, and said: 'Which man can express the gifts of the Lord? He grants it to those who 28 love him that their souls live for ever in heaven on high, and he

- | | |
|---------------------------------|------------------------------------|
| 19. he fæste C. | 25. lyfode C; 7 þ was æfter C; |
| 20. ond eac C; acennednisse C; | endlyfen C. |
| gyhhelū C; þæt om. C. | 27. clænre] mycelre C; cweðan |
| 22. was utan C; sæstreamum C. | C. |
| 23. on þæm] þa C. | 28. he cwæð C; areccean B. |
| 24. liic B; eorðan (e above the | 29. syleð C; lufað C; 4 in ecnyssæ |
| line) B; swa he] swylce he C. | 7 on C. |

heofonlican beannesse, *ond* he healdeð þa deáðan lichoman un-
gemolsnode under eorðan, oð þæt hi eft cuce arisað, þonne þes
middangeard byfað *ond* engla byman ufan singað.' he cwæð :
4 'ic wat cuðlice þæt seo stow ne bið noht longe ǣmettugu on þære
sancte Cuthberhtes lichoma resteð, *ond* þæt bið swiðe eadig mon
þæm þe drihten forgifeð on þære stowe reste.' þa noht longe æfter
pißum þa geuntrumade godes se leofa Eadberht biscop, *ond* þæs
8 æfter seofon *ond* feowertigum daga he onsende his gast to gode,
ond his lichoma wæs geseted on þa ylcan stowe þær *sancte* Cuth-
berhtes lichoma ær reste.

May 7. St. John of Beverley.

On þone seofodan dæg þæs monðes bið *sancte* Johannes geleornes,
12 se wæs biscop on Brytone on Norðanhymbra þeode. se gedyde
dumbum men spræce, *ond* his wundor syndon awritene on *istoria*
anglorum þæm bocum, *ond* his lichoma þær resteð on þære stowe
þe mon nemneð Derawudu.

May 8. St. Michael on Garganus.

16 On þone eahteðan dæg þæs monðes bið se dæg þæt *sancte*
Michaheles cirice ærest funden wæs on þæm munte Gargano, þær
se mon wæs ofscoten mid his agenre stræle, mid þy he wolde þone
fearr sceotan se stod on þæs scræfes dura.

May 8. St. Victor of Milan.

20 On þone ylcan dæg bið *sancte* Victores þrowung þæs martyres,
þæs lichoma resteð on Mediolane þære ceastre. se Victor he wæs
Maura cynnes, *ond* he wæs Maximianus cæmpa þæs hæðnan
caseres, ac he wæs cristen. þa lærde se casere hine þæt he forlete
24 Cristes geleafan. þa he þæt ne gefafade, þa þreade hine man mid
witum. he het hine begeotan mid weallende leade, ac him þæt no
ne derede þon ma þe ceald wæter. þa het he his leaseras hine

1. heahnysse C.
4. naht C; sæmtig C; on þære] þe
—on resteð C.
6. þæt on B; resteð B; longe om.
C; þa om. C.
8. to gode om. C.

10. on reste C
11. gewytennys C.
12. norðhymra C; *drawing of a
bishop's mitre on the margin, under it:*
See John of Beverley by a later hand.
13. synd C; hystoria C.

preserves the dead bodies uncorrupted under ground, until they rise again alive, when this world trembles and the trumpets of the angels sound from above.' He said: 'I know for certain that the spot on which St. Cuthbert's body rests will not long be 4 empty, and that is a very happy man whom the Lord gives rest on this spot.' Not a long time after this bishop Eadberht, the favourite of God, fell sick, and forty-seven days later he sent forth his spirit to God, and his body was buried in the same 8 place where St. Cuthbert's body rested before.

May 7. St. John of Beverley.

On the seventh day of the month is the decease of St. John, who was bishop in Britain among the people of Northumberland. He caused a dumb man to speak, and his miracles are related in 12 the book *Historia Anglorum*; his body rests in the place that is called the Deirian wood (Beverley).

May 8. St. Michael on Garganus.

On the eighth day of the month is the day when St. Michael's church was first discovered on mount Garganus, where the man 16 was shot by his own arrow with which he was going to shoot the bull that stood at the door of the cave.

May 8. St. Victor of Milan.

On the same day is the passion of St. Victor the martyr, whose body rests in the town of Milan. This Victor was of Moorish 20 descent, and he was a soldier of the heathen emperor Maximianus, but he was a Christian. The emperor advised him to give up the faith of Christ. As he would not agree to this, he was threatened with tortures. He¹ commanded molten lead to be poured on him, 24 but that did not harm him any more than cold water. Then he

14. þæm bocum] on þære bec C.
15. derewudu C; on the margin:
Beuerlay with an index.
16. se dæg om. B.
17. cyrce C.
19. sceotan om. C.

21. mediolana C.
23. crystes pegn C.
24. he hine C; man om. C.
25. no] naht C.
26. þon] þe C; leaseres B, leogeras
C (gloss: icweleras).

¹ i. e. the emperor.

lædan to þæm wuda se is gecegd *ad ulmos ond* hine þær beheafðian. þa cwæð he to þæm þe hine lædon: 'secgað ge Maximiane þæm casere þæt he bið to geare deað, *ond* him beoð þa scanca forbrocen 4 ær þon he sy bebyrged.' þa behead se casere þæt nænig mon þone lichoman bebyrgde siððan he wæs beheafðod, ac þæt hine sceoldon forswelgan wilde deor *ond* wyrmas. þa coman þyder tu wilðdeor *ond* heoldon þone lichoman, oðer æt þæm heafðum, oðer æt þæm 8 fotum, oð þæt þær com to *sanctus* Maternus se biscop *ond* hine arweorðlice bebyrgde.

May 9. Beginning of Summer.

On þone nygeðan dæg þæs monðes bið sumeres fruma. se sumor hafað hundnigontig daga; þonne gangað þa seofon steorran 12 on uhtan úpp *ond* on æfen on setl.

May 10. St. Gordianus and St. Calepodius.

On þone teogðan dæg þæs monðes bið þæs martyres tid *sancte* Gordianes þæs lichoma resteð æt Rome, *ond* his gemynd sceal beon mærsad mid mæssesongum on eallum ciricum. on þone ylcan 16 dæg bið þæs ealdan mæssepreostes þrowung *sancti* Calepodi.

May 12. St. Pancratius.

On þone twelftan dæg þæs monðes bið *sancte* Pancrates þrowung þæs æðelan cnihtes, se wæs fiftene geara þa he for Cristes geleafan deað geprowade. he wæs acenned on Frigia ceastre of æðelum 20 cynne; his fæder nama wæs Cledones *ond* his modor uoma wæs Cyriade, ac he wæs gefullwad æt Rome fram *sancte* Cornelie þæm papan. þa ongan Dioclitianus se hæðna casere hine læran þæt he Criste wiðsoce, *ond* cwæð þæt he hine þonne wolde swa weligne 24 gedon swa he his sunu wære. þa he þæt ne gefafade, þa het he hine beheafðian on þæm wege þe æt Rome is nemned Aurelia. þær is his lichoma bebyrged *ond* his cirice getimbred oð þysne ondweardan dæg.

1. gecygd C; dulnus B, dulmis C.

2. Secgað B.

3. forbrocene C.

4. byrged C; nænig] nan C.

5. ac siððan C; wære C.

12. æfen] undern C.

13. teoðan C; sœe gordiani C.

15. cyrcum C.

bade his jesters lead him to the wood that is called *ad ulmos* and behead him there. Then he said to those who conducted him: 'Tell ye the emperor Maximianus that he will die this year, and his shanks will be broken before he is buried.' Then the emperor 4 decreed that nobody was to bury the body after the execution, but that wild beasts and worms should devour it. Then two wild beasts came there and guarded the body, one at its head, the other at its feet, until the bishop St. Maternus arrived and 8 reverently buried it.

May 9. Beginning of Summer.

On the ninth day of the month is the beginning of summer. Summer has ninety days; then the seven stars rise at daybreak and set in the evening.

12

May 10. St. Gordianus.

On the tenth day of the month is the festival of the martyr St. Gordianus whose body rests at Rome, and his memory shall be glorified with mass-songs in all the churches. On the same day is the martyrdom of the old mass-priest St. Calepodius.

16

May 12. St. Pancratius.

On the twelfth day of the month is the passion of the noble youth St. Pancratius, who was fifteen years old when he suffered death for the Christian faith. He was born in the country of Phrygia of an illustrious family; his father's name was Cledonius, and his 20 mother's name Cyriada, and he was baptised at Rome by the pope St. Cornelius. Then the pagan emperor Diocletianus advised him to forswear Christ, and declared that he then would make him as wealthy as if he were his own son. As he would not consent to 24 this, he ordered him to be beheaded on the road that at Rome is called Aurelia. There his body is buried and his church is built up to the present day.

16. scē C.

18. -xv. geara C.

19. ceastre B C (*read mægðe*).

21. gefullod C.

22. dioclitianus B; hæðena C.

26. cyrce C.

May 14. St. Victor and St. Corona.

On þone feowerteogðan dæg þæs monðes bið þara haligra
 þrowung *sancte* Victores *ond sancte* Corónan. se Victor wæs from
 Cilicia þære mægðe, *ond* he wæs Antoninus cæmpa þæs caseres,
 4 ac he gelyfde on Crist. þa Sebastianus, se hæðna Ægypta gesið,
 ongon hine nedan to deofolgelde. þa he þæt ne gefafede, þa
 het he sumne scinlæcan him sellan etan þæt flæsc, þæt wæs
 geættred mid þy werrestan attre, *ond* him þæt ne sceðede. þa
 8 het he hine eft cwicne beflean. þa wæs oðres cempa wif, seo
 wæs on naman Corona, seo wæs geong *ond* wæs an gear gebrydod
ond feower monað; seo cwæð to him: 'eadig eart þu, Victor, *ond*
 þin þa halgan weorc sendon eadige. ic geseo twegen beagas cuman
 12 of heofonum, se mára is þin *ond* se læssa is min.' *ond* þa for þære
 gesyhðe gelyfde þæt wif on Crist, *ond* þa het se gesið hi buta
 gemartyrian.

May 15. The Day of Pentecost.

On þone fifeogðan dæg þæs monðes bið se micla dæg þe is
 16 nemned Pentecosten. se dæg wæs mære on þære ealdan æ ær
 Cristes cyme, forðon þe on þone dæg god spræc to Moyse of
 heofonum geherendum eallum Israhela folce. *ond* þy dæge god
 sealde his æ ond his bebodu þæm ylcan folce on twam stænenum
 20 bredum awritene on Sinai þære dune; *ond* eft æfter Cristes upp-
 astignesse to heofonum þy ilcan dæge he onsænde his þegnum
 þone halgan gast, *ond* ealra þara monna wæs on anum huse hund-
 teontig ond twentig. þa feringa wæs geworden sweg of heofonum
 24 swa swa stranges windes sweg: *ond* se sweg gefylde þæt hus þær
 hi sæton, *ond* ofer heora ælcne onsundran sæt swa swa fýr, *ond*
 hi mihton þa sona spreca on æghwælc þara geþeoda þe under
 heofonum is; *ond* þa hælendes þegnas mihtan siððan dón heofonlico

1. feowerteogðan C; bið om. C.
2. uictorie C; coróna C; uic-
torius C.
3. antonius C.
4. 7 þa C; sebastianus B; hæ-
ðena C.
5. nydan C; deofolgylde C.
6. syllan C.

7. wyrstan C; derede C.
8. þa wæs: large initial C.
- 8, 9. seo w. on n.] þære nama wæs
C; ond heo wæs C; bryd C.
10. uictorius C.
11. syndon C.
13. gesyhðe: h above the line B;
butu C.

May 14. St. Victor and St. Corona.

On the fourteenth day of the month is the martyrdom of the saints St. Victor and St. Corona. This Victor came from the country of Cilicia; he was a soldier of the emperor Antoninus, yet he believed in Christ. Sebastian, the heathen prefect of 4 Egypt, tried to compel him to worship idols. As he would not assent to this, he bade a certain sorcerer give him meat that was poisoned with the strongest poison, and that did not hurt him. Then he ordered him to be flayed alive. There was the wife of 8 another soldier, Corona by name, who was young and had been married one year and four months; she said to him: 'Blessed art thou, Victor, and thy holy works are blessed. I see two crowns coming from heaven, the larger one is thine, and the smaller is 12 mine.' On account of this apparition the woman believed in Christ, and then the prefect ordered them both to be martyred.

May 15. The Day of Pentecost.

On the fifteenth day of the month is the great day that is called Pentecost. This day was celebrated in the olden times before 16 Christ's coming, because on this day God spoke from heaven to Moses, while all the people of Israel listened. On this day God gave the same people his law and his commandments written on two stone tables on Mount Sinai; and again after Christ's ascen- 20 sion to heaven he sent his apostles the Holy Ghost on the same day, and all the men in one house were a hundred and twenty. All at once a sound as of a mighty wind came there from heaven; the sound filled the house where they were sitting, and over every one 24 of them separately there hovered fire, as it were, and they could suddenly speak in all the tongues that are under heaven. The Saviour's followers were afterwards able to perform heavenly

15. fifteoðan C; þe is nemned om. C.
 17. þe om. C; on þone dæg om. B;
 of] on C.
 18. gehyrendum C.
 20. in monte sinai C; upasti-
 genysse C.
 21. þy] on ða C; þegenum C.

22. þara om. C; .xx. 7 hundt. C.
 23. sweg om. C.
 24. swa swa] swylce C; strang C.
 25. inne sæton C.
 26. þa om. B; æghwylc C; þeoda
 C.
 27. hælendas C.

wundor þurh þone gast. þæm gaste æghwælc gefullwad man nu onfelð þurh biscopa handa onsetenesse, *ond* se gast wunað mid æghwelcne þara þe gód deð, *ond* he gefyhð on þæs clænan mannes heortan swa swa culfre, þonne heo baðað on smyltum wætre on hluttere wællan.

May 18. Pope John.

On þone eahtateogðan dæg þæs monðes bið *sancte* Johannes tid þæs pápan *ond* þæs martyres, se gedyde þurh godes miht blindum men gesihðe. þone Johannem ofsloh for æfestum Theodoricus, Gotena cyning, in Rauenna þære ceastre; *ond* sum westen-setla on þæm ealande þe Liparus is nemned sæde scipliðendum monnum þæt he gesege Johannes sawle þæs pápan lædan þone cyning þe hine ofslog gebundenne on ece wite. he cwæð se godes þeow to þæm scipliðendum: 'gerstan dæge on þa nygeðan tid dæges, þæt is on þone non, Theodoricus wæs gelæded ungyred *ond* unscod *ond* gebunden be þæm handum betweoh Johanne þæm pápan *ond* Simachum þone ealdormon, *ond* he wæs fram him aworpen on byrnende seað on þysum neahealande þæt is nemned Vulcania.' þa scipliðende þa þæt geherende behydelice hi mearcedon þone dæg *ond* cerdon eft to Etelwara mægðe, þær hi þone cyning ær lifigendne wiston, *ond* hi þa hine gemetton deadne þy ilcan dæge þe his wite þæm godes þegne ætéwed wæs. þæt wæs swiðe riht þæt he fram þæm mannum twæm wære onsended on þæt ece fyr þa he ær unrihtlice ofsloh on þysum life. þæt wæs Theodoricus se cyning þone we nemnað þeodric.

May 20. St. Basilla.

On þone twentegðan dæg þæs monðes bið *sancta* Basillan tid þære cynelican fæmnan. seo wæs on Rome, *ond* heo onfeng godes geleafan þurh sancte Eugénian lare þære halgan fæmnan; ac heo

1. halgan gast C; æghwylc C; nu] ufan C.

3. æghwylc þara manna C; gefehð C; read geahð (from sigan)?

4. heo hig C; wætere C.

5. hlutturū wylle C.

6. eahtateogðan C.

8. ofsloh om. C; æfestum C; theodricus C, þeodoricost (!) B.

9. gotona B, se wæs g. C; in] on B.

10. is nemn. Lip. C.

11. gesawe C; lædon B.

12. ecū witu C. 13. gyrsan dæg C.

14. þeodricus C; 7 ungyred (erasure of a letter after r) B.

miracles by virtue of the spirit. Every baptised man now receives the spirit by imposition of the bishops' hands, and the spirit dwells in all those who do good, and it sinks into the heart of the pure man as a dove, when it bathes in quiet water in a clear well-4 spring.

May 18. Pope John.

On the eighteenth day of the month is the festival of the pope and martyr St. John, who by God's power gave back the eye-sight to a blind man. This John was killed out of enmity by Theodoricus, 8 King of the Goths, in the town of Ravenna; and a hermit in the desert on the isle called Lipara told some mariners that he had seen the soul of Pope John leading the king that had slain him in fetters to eternal torture. The servant of God said to the 12 mariners: 'Yesterday at the ninth hour of the day, that is, at three o'clock, Theodoric without clothes and shoes, and bound by the hands was led away between Pope John and the prefect Symmachus, and he was thrown by them into a burning pit on the 16 neighbouring island called Vulcania.' The mariners hearing this carefully marked the day and returned to the country of Italy, where they formerly knew the king who was then living, and they found he had died on the same day on which his punishment had 20 been shown to the servant of God. That was highly proper that he was thrown into the everlasting fire by the two men whom he had unjustly killed in this life. That was the King Theodoricus whom we call Theodric.

24

May 20. St. Basilla.

On the twentieth day of the month is the festival of St. Basilla, the noble maiden. She lived in Rome and embraced the belief in God through St. Eugenia the holy woman's teaching; but before

15. 7 eac geb. C.
 16. finianum (!) 5½ ealdormen C.
 18. ulcani B, ulcania C; 7 þa C;
 þa þæt] þ B; gehyrende C; ymbhy-
 delice C; hi om. C; amearcodon C.
 19. etenwara C.

20. lif(g)ende B C: ~~in~~ B *erasure*
of a letter after d, possibly n; wiston]
 forleton C; eft hine þær d. gem. C.
 21. þeowe C; ætywed C.
 23. ær] her C.
 25. scō C.

wæs ær beweddad sumum æðelum hæðnan were, se wæs on noman Pompeius. þa he þa gehyrde þæt heo wæs cristenu, þa ferde he to hire huse *ond* forbead þæm duruwardum þæt heo hine hire
 4 gesægdon. þa onbead Basilla him *ond* cwæð: 'ongytt þu pis þæt ic næbbe nænigne intingan þe to geseonne ne þe to gegretanne.' he þa wæs swiðe gedrefed *ond* ferde to þæm casere Gallieno *ond* hine aþenede beforan þæm *ond* cwæð: 'fultumiað eowrum Rómwa-
 8 rum: mid hwelcum monnum magon ge onheldan eowerra feonda swyrban, gif we usse bryde an forlætað!' þa gedemde se casere þæt Basilla onfenge þone brydguman oððe mid sweorde forwurde. þa heo þa wæs neded to him, þa cwæð heo: 'ic hæbbe brydguman,
 12 þæt is Crist, cininga cyning.' þa wæs heo sona ofslegen mid sweorde for Criste.

May 25. St. Urbanus.

✓ On þone fif *ond* twentegðan dæg þæs monðes bið *sancte* Urbanes gemynd þæs papan, se wæs feower gear on Rome papa *ond* þreo
 16 monað *ond* fif *ond* twentig daga, *ond* monigne æðelne mon he gecierde to Cristes geleafan, *ond* he is bebyrged on þæm mynstre þe hatte Prætextati *ond* on þæm wege þe Appia is nemned.

May 26. St. Augustine.

On þone sex *ond* twentegðan dæg þæs monðes bið *sancte*
 20 Augustines gemynd þæs biscopes, se ærest fullwiht brohte on þas Breotone on Engla peode; *ond* his biscopsetl wæs on Dorobernensis þære ceastre, þæt wæs on Cantwarabyrg, *ond* his wundor wæs þæt he sealde blindum menn gesihðe; *ond* his siðfatas ealle to Breotone
 24 *ond* his gastlice lare syndon awritene on Ongelcynnes stere, þæt is on *historia Anglorum*.

1. hæðenum C.
2. he þa] he C; cristen C.
3. heo] hig C.
4. gesægde B; ongitst C; þ is næbbe ic C.
5. gretanne C.
6. galliena B C.
7. þæm] him C; fultumað B, fulltemiað C; eowre rómwara C.

8. hwyrcum C; onheldon B, onhyldan C.
9. ure C; an om. C.
10. oððe heo C.
11. heo wæs genydd C.
12. ofslagen C.
14. twentigoðan C.
15. þry C.

this she had been betrothed to some noble pagan, Pompeius by name. When he heard that she was a Christian, he went to her house and forbade the door-keepers to announce him to her. Basilla sent him word and said: 'Learn thou this that I have 4 no reason to see thee or to greet thee.' He was sorely troubled, went to the emperor Gallienus, and prostrating himself before him said: 'Help your Romans; with which men can you bow the neck of your enemies, if we leave our brides alone?' Then the emperor 8 decreed that Basilla was to accept her bridegroom or to die by the sword. When she was compelled to accept him, she said: 'I have a bridegroom, that is Christ, the King of Kings.' After this she was immediately killed with the sword for Christ's sake. 12

May 25. St. Urbanus.

On the twenty-fifth day of the month is the commemoration of the pope St. Urbanus, who was pope in Rome four years, three months and twenty-five days. He converted many a noble man to the faith of Christ, and he is buried in the *cemeterium Prætextati* 16 on the road called Appia.

May 26. St. Augustine.

On the twenty-sixth day of the month is the commemoration of the bishop St. Augustine, who first brought baptism into Britain among the English people. His episcopal seat was in the town of 20 Dorobernia, that is at Canterbury, and it was a miracle of his that he gave eye-sight to a blind man. His travels to Britain and his spiritual teachings are all described in the history of the English people, that is in *Historia Anglorum*. 24

- | | |
|---|--|
| 16. Ond monigne B. | 21. angla B. |
| 17. gecyrde C. | 22. þære ceastre dorob. C; Ond |
| 18. prætettati B, pretectati C; appie B. | his B. |
| 19. six 7 twentigoðan C. | 23. mann om. C; Ond his B. |
| 20. agustinus C; brohte særest C; fullw. om. C. | 24. lara C; steore B; on om. C. |
| | 25. istoria C: a letter erased after this word B; angl. on þā bocum C. |

May 29. St. Sisinnius, St. Martyrius, St. Alexander.

On þone nygan *ond* twentegðan dæg þæs monðes bið para halegra martyra tid *sancti* Sisinni *ond sancti* Martyri *ond sancti* Alexandri, þa þrowedan wuldorfæstne martyrdom for Criste.

May 31. St. Petronella.

4 On þone an *ond* þritegðan dæg þæs monðes bið *sancta* Petronellan tid þære fæmnan. heo wæs *sancte* Petres dohtor para apostola aldres, *ond* heo wæs swiðe wlitegu fæmne on Rome. þa ongann þære burge gerefra hire biddan to wife, se wæs on noman 8 Flaccus. þa onbead heo him þæt he þæs æfter seofan dagum hire to onsænde all þa gesiðwif *ond* þa æðelan fæmnan þe þær wæron, þæt heo mid þæm mihte feran to þæm brydþingum. þa stod heo ealle þa seofon dagas on gebedum *ond* god bæd þæt heo on 12 mægðhade hire lif geendade. þa on þæm seofogðan dæge com hire to Nicomedes se mæssepreost *ond* hire sealde husl, *ond* heo þa sona onsænde hire gast to gode, *ond* ealle þa gesiðwif *ond* þa fæmnan þe þær to coman dedan hyre licpenunga *ond* læddon 16 hi to byrgenne.

þonne þrymles monað bið geendod, þonne bið seo niht eahta tida lang *ond* se dæg sextene tida.

June.

On þam syxtan monðe on geara bið þritig daga. se monað 20 is nemned on læden *Junius*, *ond* on ure gepeode se ærra liða, forðon seo lyft bið þonne smylte *ond* þa windas, *ond* monnum bið þonne gewunelic þæt hi liðað þonne on sæs bryme.

June 1. Two Mass-songs for St. Priscus and St. Nicomedes.

On þone ærestan dæg þæs monðes belimpað twegen mæsse- 24 songas. se ærra bið on þæm ealdan sacramentorium, þæt is on þæm ealdan mæsebocum on *sancte* Priscus gemynd þæs martyres ;

1. twentigogðan C.
2. *ond s. Mart. om. C.*
3. wuldorlicne C.

4. þryttigogðan C : petranellan B.
5. ealdores C ; wliteg C.

May 29. St. Sisinnius, St. Martyrius, St. Alexander.

On the twenty-ninth day of the month is the festival of the holy martyrs St. Sisinnius and St. Martyrius and St. Alexander, who suffered a glorious martyrdom for Christ.

May 31. St. Petronella.

On the thirty-first day of the month is the festival of the 4 virgin St. Petronella. She was the daughter of St. Peter, chief of the apostles, and she was a beautiful maiden at Rome. The town-reeve demanded her in marriage: his name was Flaccus. Then she told him that after seven days he should send her all 8 the ladies and noble women who were there that she might proceed with them to the nuptials. Then she remained in prayer all the seven days and prayed to God that she might end her life as a virgin. On the seventh day there came to her the mass-priest 12 Nicomedes and gave her the housel, and at once she sent forth her ghost to God; and all the ladies and the women who had come there performed the last offices for her and conducted her to the grave. 16

When the month of May is ended, the night lasts eight and the day sixteen hours.

June.

The sixth month in the year has thirty days. This month is called *Iunius* in Latin, and in our language the first *Liða* [mild 20 month], because the air and the winds at that time are pleasant, and men are then accustomed to sail over the sea.

June 1. Two Mass-songs for St. Priscus and St. Nicomedes.

To the first day of the month belong two mass-songs. The former is in the old *sacramentorium*, that is in the old mass-book, 24

- 8. hire] hig C.
- 9. alle C; þa þe C.
- 10. Ða C.
- 11. beð god C.
- 13. nicodemus (!) C; gesealde C;
- þa om. C.

- 15. dydon C; licþ.: *erasure of a second i after i B.*
- 21. seo l. 7 þa w. beoð ðonne sm. C; Ond monnum B.
- 22. liðað on C. *
- 24. sacramentorum C.

oðer bið on þæm niwran bocum on *sancte* Nicomedes gemýnd þæs martyres.

June 2. St. Erasmus.

On þone æfteran dæg þæs monðes bið *sancte* Erasmes tíð, se
 4 wæs biscop on Antiochia ceastre. he wæs fæger on ansyne *ond*
 ænlic, *ond* his eagan wæron swelce sunnan leoma. þa on þa tíð
 behead Dioclitianus se casere þæt cristne men guldan deofolgeldum.
 þa gewat se biscop on westen *ond* þær eardade seofon gear, *ond*
 8 him þær bær hræfn mete to, *ond* missenlico wildeor him þær
 comon to *ond* hine weorðodon. þa com him godes engel to *ond*
 hine alædde þanon on Italia mægðe, þæt is on Etelwara lande, in
 Ludica þære ceastre; þær he awehte deadne mon of deaðe, *ond* þurh
 12 þæt wundor eall þæt folc onfeng fullwihte. þa hét Maximianus se
 casere hine lædan to his deofolgealde, þæt he þam gulde. þa stod
 þær gyldenu onlicnes twelf elna heah, *ond* of þære com gán micel
 draca *ond* abát þone priddan dæl þæs hæðnan folces beforan þæm
 16 biscope. þa het se casere hine dón on carcern; þa æt midre niht
 ætywde hine *sanctus* Michahel se heahengel *ond* hine út alædde
 of þære ceastre, *ond* þa gemette he scip *ond* he astag on þæt scip
ond mid þy oferlað þa mægðe, þæt he com on oðre mægðe to þære
 20 ceastre þe Formeç is nemned; þær he gereste seofon dagas, *ond*
 þær com stefn of heofonum *ond* hine cede to þære écan reste. þa
 bæd he god þæt æghwelc mon þe him gebæde on þære stowe þær
 his eardung wæs þæt he þæs hæfde mede wið god, *ond* þæt his
 24 gast æghwelcne sæternes dæg *ond* sunnandæg moste beon on þære
 ilcan stowe. þa cwæð seo stefn eft of heofonum: 'eal hit bið
 swa þu biddest.' *ond* þa onsende he his pone sigefæstan gast to
 gode.

June 2. St. Marcellinus and St. Petrus.

28 On þone ilcan dæg bið þara eadigra weora tíð *sancte* Marcellines

1. niwan C; nicomenius C.
3. herasmis B, herasmus C.
5. ænlic] engellie C; swylce C;
leoman C.
6. deofolgyldum C.
8. wilde deor C; þær om. B,
9. weorðodon C.

10. on] in C; þ. is on E. l. om. C.

11. lucridam C; *the original reading of this name appears to be Sidugridum: other MSS. have Lucrido, Lucida, etc. Cf. ASS. 21, 207^a.*
13. deofolgyldo C.

to the memory of St. Priscus the martyr ; the second is in the new book to the memory of St. Nicomedes the martyr.

June 2. St. Erasmus.

On the second day of the month is the festival of St. Erasmus, who was bishop in the town of Antioch. He was handsome 4 elegant in appearance, and his eyes were like sunlight. At this time the emperor Diocletian commanded that the Christians should sacrifice to the idols. Then the bishop went into the desert and lived there seven years ; a raven brought him food there, 8 and divers wild animals came and honoured him. Then God's angel came to him and led him thence to Italy, that is the country of the Italians, to the town of Ludica (?); there he awakened a dead man from death, and in consequence of this miracle all the 12 people received baptism. The emperor Maximianus then ordered him to be led to his idol, that he might sacrifice to it. There stood a golden image twelve cubits high, and a big dragon came forth from it and devoured one-third of the heathen people in the pre- 16 sence of the bishop. The emperor commanded him to be put into prison ; at midnight the archangel St. Michael appeared and led him out of the town. There he met a ship, went into it, and therewith sailed across the sea (?), so that he came to another 20 country to the town called Formiæ. There he rested seven days, and there came a voice from heaven calling him to eternal rest. Then he besought God that every man that would pray on the spot where his habitation had been might receive a reward from God, 24 and that his ghost might be in the same place every Saturday and Sunday. Then the voice from heaven said : ' It will all be as thou prayest.' Upon this he gave up to God his victorious spirit.

June 2. St. Marcellinus and St. Petrus.

On the same day is the festival of the blessed men St. Marcel- 28

- | | |
|--------------------------------|--------------------------------|
| 14. gyldeu C. | 20. formea C. |
| 15. hæðnan om. C. | 21. cigde C. |
| 16. on mydde C. | 23. mid gode C. |
| 17. sanctus om. B. | 24. gaste moste beon C; sunnan |
| 18. scip om. C. | dæg] sunnan B. |
| 19. oferfor C; mægðe: read sæ? | 26. Ond þa B. |
| þæt] Ða C. | 28. wera C; marcelline C. |

pæs mæssepreostes *ond sancte Petres* pæs cristneres. þa dydon manego wundor on Rome *ond* prowedon monigfealdne martyrdom under þæm deman þe Serenus wæs nemned. *ond* þa æt nehstan
 4 he het lædan hi feorr on þone wudu, se wæs genemned *silua nigra*, se swearta wudu, *ond* he is nu nemned for þyssa haligra ære *silua candida*, se hwīta wudu; *ond* he bebead þæt hi mon þær beheaf-dade, *ond* hi þa hi gecyston, *ond* þa wæron hi beheafdade. *ond*
 8 þa sægde se mon eallum folce, se þe hi beheafdade, þæt he gesege hyra sawle þa hi ut eodon of þæm lichoman, swelce heo wæren mid gimum gefretwade *ond* mid goldebeorhtum hreglum gegerede, *ond* englas mid heora hondum heo gefeonde bæren to heofonum.
 12 pæs monnes nama wæs þe hi beheafdade Dorotheus; *ond* he pæs dyde hreowsunga *and* onfeng fullwihte *ond* wæs to gode gecierred.

June 2. St. Arthemius.

On þone ylcan dæg prowade martyrdom for Criste *sanctus* Arthemius. se wæs ær carcarnweard, ac he gelyfde hwæðre to
 16 gode for þæm wundrum þe he geseah æt þyssum halgum weorum Marcelline *ond* Petre; *ond* his wif gelefde mid hine, þære nama wæs Candida, *ond* heora dohter, þære noma wæs Virgo. þa het se dema þone carcarnweard slea mid sweorde for þæm geleafan, *ond*
 20 þæt wif *ond* þa dohtar weorpan on seað *ond* þær mid stanum offellan.

June 9. St. Columba or Columchille.

On þone nygeðan dæg pæs monðes bið pæs halgan mæssepreostes tid *sancte* Columban, þone nemnað Sceottas Columchille. se com of Scottum to Breotone *ond* gelærde Peohtas to fullwihte
 24 *ond* getimbrede him mynster on þæm ealonde þe is nemned Hlī, *ond* he dyde monig heofonlic wundor. his wundra wæs sum þæt tu gesinhiwan spræcon ymb hine ealle niht, oð þæt hi slæp ofereode. þa ongan se tūn bernan on þære niht; þa forburnon ealle para

1. crystenān weres C.
2. manege wundru C.
3. wæs nemn. Ser. C; 7 þa om. B nyhstan C.
4. hig feorr on ðone wudu lædan C.
6. ond. om. B; bead B.

7. ond þa] ond C.
8. gesawe C.
9. wæren: n added later on B; swylce hig wæron C.
10. beorhtū golde C; hreglum om. C; gegyrede C.
11. heo] hig C; fægnigende bæron C.

linus the mass-priest and St. Petrus the baptiser. They performed many miracles at Rome and suffered divers tortures under the judge called Serenus. At last he ordered them to be led far away to the wood that was called *silva nigra*, the black wood, and now 4 in honour of these saints it is called *silva candida*, the white wood. He commanded that they should there be beheaded, and after they had kissed each other, they were executed. The man who beheaded them told all the people that he had seen their souls when they left 8 the bodies, as if they were adorned with gems and attired in garments shining with gold, and that angels had joyfully borne them to heaven on their hands. The name of the man who beheaded them was Dorotheus, and he did penance for it, received baptism 12 and was converted to God.

June 3. St. Arthemius.

On the same day St. Arthemius suffered martyrdom for Christ. He was first a jailer, but nevertheless he believed in God on account of the miracles which he saw wrought by these holy men, 16 Marcellinus and Petrus; and his wife whose name was Candida became a believer with him, also their daughter whose name was Virgo. The judge then ordered the jailor to be slain with the sword for his faith, and the wife and daughter to be thrown into a 20 pit and to be destroyed there by stoning.

June 4. St. Columba or Columchille.

On the ninth day of the month is the tide of the holy mass-priest St. Columba, whom the Scots call Columchille. He came to Britain from Ireland and converted the Picts to baptism by his teaching and 24 built for himself a monastery on the island called Iona, and performed many a divine miracle. It was one of his miracles that two married people spoke about him all night until sleep came over them. On this night the town began to burn; the houses 28

12. dorotheos B.
13. gecyrred C.
15. ac hwæðere C.
16. on god C; werum C.
17. marcellini B C; ond] & B;
gelyfde C; him C; naman B.

20. ond he het C; on anne C; of-
fyllan C.
22. tid] gemynd C; columba B.
25. wæs sum] sum is C.
26. twa gesinhiwu C.
27. byrnan C.

monna hus þe on þæm tune wæron, butan þara gesinhigna þe ymb hine spræcon. þa on morgenne het þære þeode biscop þa gesinhiwan cuman to him *ond* frægn hi mid hwi hi gescildan heora hús

4 wið þæs fyres frecennysse, *ond* cwæð *þæt* hi *þæt* hæfdon oððe to gode geeárnad mid godum dædum oððe hi *þæt* hæfdon gedon mid yflum scinlacum. þa cwædon hi *þæt* hi naðer ne scinn-cræftas cuðan ne hi mid nængum godum weorcum *þæt* noht swiðe to gode

8 geearnod hæfden, butan *þæt* an *þæt* hi on þære nihte spræcon ymb þone halgan wer *sancte* Columban. þa ongeat se biscop *þæt* heora hus þurh *þæt* wæron gescylde wið þæs fyres frecennisse, forðon hi on þæm husum dydon þæs halgan gemynd.

June 10. St. Barnabas.

12 On þone teogeðan dæg þæs monðes bið *sancte* Barnabes tid. se wæs Cristes apostola discipul, forðæm his noma is gereht on læden *filius consolationis*, *þæt* is on ure geþeode frofre sunu. he wæs acenned on Cypro þæm ealonde, *ond* he wæs diacon æfter

16 þære ealdan æ þeawe; ac he þa gelyfde on Crist *ond* bebohte his lond *ond* *þæt* weorð gesealde hælendes þegnum *ond* ferde mid Pawle feorr *ond* wide geond middangeard *ond* monige þeoda gelærde to godes geleafan, *ond* on þara anre him mon sealde attor

20 drincan, *ond* him *þæt* hwæðre ne eglede.

June 15. St. Vitus.

On þone fiteogðan dæg þæs monðes bið *sancte* Vites prowung; he wæs seofon geara cniht þa he campode for Criste. ærest his fæder mid médum hine wolde oncerran from Cristes geleafan:

24 þa ne mihte he. þa sealde he hine Valeriane þæm gerefan, *ond* he hine swencte mid wítum *ond* he hine ne mihte oferswiðan. þa ætýwde him dryhtnes engel *ond* hine gelædde to sumum sæ *ond* his festerfæder mid hine; þær hi gemetton scip, *ond* on þæm se

1. gesinhyna C.
2. þa het C.
3. cuman om. B; hwi] hwam C;
hyra huse gescyldon C.
6. yfelum scinn-cræfte C; ne cuðon C.
7. nænegum C.

8. gegearnod C; næfdon C.
9. colúbe B.
11. dydon on ðæm huse C.
12. þa teoðan dæge C.
13. forðæm om. C; gereahht B.
14. lyden C.

of all the men who were in the town were burnt except that of the married couple who had talked about him. In the morning the bishop of the people bade the two yoke-mates come to him and asked them how they had protected their house against the danger 4 of the fire; he said they had either deserved it by good deeds before God, or else that they had done it by wicked sorcery. Then they said that neither of them did understand sorcery, and that they had not deserved it from God for any good deeds, except that 8 during the night they had been talking about the holy man St. Columba. The bishop perceived that thereby their house had been shielded against the danger of the fire, because they had made mention of the saint in the house. 12

June 10. St. Barnabas.

On the tenth day of the month is St. Barnabas' festival. He was the disciple of Christ's apostles, therefore his name is translated into Latin *filius consolationis*, that is in our language son of consolation. He was born in the island of Cyprus, and he was a 16 deacon according to the custom of the old law; but he believed in Christ, sold his land, gave the money to the Saviour's followers, and wandered about with St. Paul far and wide over the world and converted many nations to the belief in God; in one of 20 them they gave him poison to drink, and yet it did not trouble him.

June 15. St. Vitus.

On the fifteenth day of the month is the passion of St. Vitus; he was a boy of seven years when he fought for Christ. His father 24 first wanted to win him over with presents from the Christian faith, but he could not. Then he gave him up to the reeve Valerianus, who afflicted him with torments without being able to overpower him. Then the Lord's angel appeared to him and 28 led him to the sea and his foster-father with him. There they

- 15. cypra C.
- 16. þeawū; bebohte] he sealde C.
- 17. þæs hælendes þances C.
- 18. feorr ond om. C; þeode C.
- 19. þære C.
- 21. fiftioðan C.
- 22. geare C.

- 23. hine w. m. m. C; oncyrran C.
- 24. ualerianū.
- 25. ne mihte hine C.
- 26. him om. B. drihtenes C; sumre C.
- 27. foosterfæder, C; gemytton C; on þæm om. C; gelædde on þ C.

- engel hi lædde of Lucania þære mægðe ofer þone sæ on oðer land.
 1 þær he gehælde Dioclitianus sunu þæs caseres from deofolseocnesse,
ond se casere him bead gold *ond* seolfor *ond* deorwyrðe gerelan
 4 *ond* half his rice wið þon þe he forlete Cristes geleáfan, *ond* he þon
 wiðsóc. þa het se casere meltan on hwere leád *ond* scipteoran *ond*
 6 pic, *ond* he het þone cniht on þæs hweres welm asettan, *ond* him
 þæt no ne geegldre; ah godes engel hine þa gelædde *ond* his fester-
 8 fæder mid hine *sanctum* Modestum on þæs flodes neaweste se is
 cweden Siler. þær gesegon cristne men heora sawla fleogan to
 heofonum swa swa culfran, *ond* hi wæron seofon siðum hwittran
 þonne snaw; *ond* earnas heoldon þa lichoman þær þreo dagas, oð
 12 þæt þær com to sum arfæst wif ofer þone flod, seo wæs on noman
 Florentia. *ond* hire þa ætýwde þæs cildes gast on þæm wættre
 þæm wife *ond* het hi bebyrgan heora lichoman; *ond* heo þa hi
 bebyrgde on þære stowe seo is cweden [ager] Marianus.

June 16. St. Ferreolus and St. Ferrucius.

- 16 On þone sextegðan dæg þæs monðes bið þara eadigra weora
 þrowung *sancte* Ferreones þæs mæssepreostes *ond* *sancte* Feruciones
 þæs diacones, þa þrowedon martyrdom for Criste on þære ceastre
 Bisontensi under Claudium þæm gerefan. se wolde hi mid feo
 20 beswícan þæt hi Criste wiðsocan; þa hi þæt ne gefafedon, þa het
 he him þa tungan forceorfan, ac hi spræcon butan tungan, swa
 hi ær dydon, *ond* god heredon. þa het he hi slea mid sweorde,
ond hi þa onsendon heora gastas, *ond* þær com micel wynsum
 24 stenc; *ond* cristne men bebyrgdon heora lichoman on þæm ylcan
 scræfe þær hi ær gode þeowedon.

June 17. St. Nicander and St. Blastus.

On þone seofontegðan dæg þæs monðes bið *sancte* Nicandres
 tid þæs martyres, þæs gemynd sceal beon mærsad mid mæsse-

1. luciana C; þone] þa C.
 2. dioclitianis C.
 3. gegyrlan C.
 5. scipteoran] *erasure of three letters over ora; a above the line and n added by later hand in B; picty-ran C.*

6. wylm C; asetton B.
 7. eglde C; se godes C; foster-fæder C.
 8. mid him C.
 9. gesawon cristene C.; fleon C.
 11. þa] heora C.

found a ship, on which the angel brought them away from the province of Lucania over the sea to another country. There he cured the son of the emperor Diocletian from madness, and the emperor offered him gold and silver and precious raiment and one 4 half of his empire for his forswearing the belief in Christ, and still he refused. Then the emperor ordered lead and ship-tar and pitch to be melted in a caldron, and ordered the lad to be put into the boiling caldron, and this did not afflict him. But God's angel 8 conducted him and his foster-father St. Modestus with him to the neighbouring river which is called Silarus. There Christian men saw their souls flying to heaven like doves, and they were seven times whiter than snow. Eagles protected the bodies there three 12 days until a pious woman, Florentia by name, came there across the river. The lad's spirit appeared to the woman on the water and commanded her to bury their bodies, and she buried them in the place that is called [ager] Marianus. 16

June 16. St. Ferreolus and St. Ferrucius.

On the sixteenth day of the month is the passion of the holy men Ferreolus the mass-priest and Ferrucius the deacon, who suffered martyrdom for Christ in the town of Besançon under the reeve Claudius. He tried to seduce them with money to abjure 20 Christ; as they would not assent to this, he ordered their tongues to be cut off, but they spoke without tongues as they had done before, and praised God. Then he ordered them to be slain with the sword, and they gave up their ghosts, and there came forth a 24 strong and pleasant smell. Christian men buried their bodies in the same cave where they formerly had served God.

June 17. St. Nicander and St. Blastus.

On the seventeenth day of the month is the festival of the martyr St. Nicander, whose memory is to be celebrated with mass- 28

- | | | |
|--|---------------|-----------------------------------|
| 12. arwyrðe C. | 13. wætere C. | 19. 7 under claudia C. |
| 14. hi om. C. | | 20. wiðsocen C; þa hi] ac hig C. |
| 15. gebyrigde C; gecweden C. | | 22. ofslean C. |
| 16. syxteogðan C; wera C. | | 23. þær þa B. |
| 17. fer.reones C; gereones B. | | 25. ær on C. |
| 18. martyrdom om. C; ceastre þa hatte C. | | 28. seofonteoðan C; nicandes B C. |

songum, *ond* his mæsse bið geseted on þæm eldran mæssebocum.
ond on þone ylcan dæg bið *sancte* Blastes þrowung þæs martyres
 on Rome, se þrowade fyres bryne for Criste *ond* tu hund cristenra
 4 monna mid hine *ond* tu *ond* syxtig.

June 18. St. Marcus and St. Marcellinus.

On þone eahtategðan dæg þæs monðes bið þara æðelra were
 þrowung *sancte* Marces *ond* *sancte* Marcellines. þæt wæron ge-
 broðra, *ond* hi wæron begen cristene. þa bebead Dioclitianus se
 8 casere þæt hi guldon deofolgyldum, oððe hi man beheafdade. þa
 hi þa eodon to þære beheafdunga, þa com him ongear wepende
 fæder *ond* modor *ond* hiora wif tu mid monegum cildum *ond*
 12 halsedon hi þæt hi forletan þone Cristes geleafan. þa oncierde
 him seo gehygd to deofolgyldde. þa ongeat þæt *sanctus* Sebastianus
 se cristna wer; þa ongan he him secgan hu lytel *ond* hu scomlic
 þæs mannes lif bið her on worolde, *ond* hu long *ond* hu ondryslic
 þæt ece wite bið, *ond* hu wuldorlic seo ece eadignes bið, oð þæt
 16 him seo heorte eft to Criste gecerde; *ond* hi þa gecyston hi *ond*
 þa wæron for Criste gemartyrad.

June 19. St. Gervasius and St. Protasius.

On þone nygentegðan dæg þæs monðes bið þara haligra ge-
 broðra tid *sancte* Geruasi *ond* *sancte* Protasi. hi wæron getwinnas,
 20 *ond* heora fæder noma wæs Vitalis *ond* heora modor Valeria, *ond*
 hie wæron bú gode swiðe gecorene, *ond* æfter heora geleornesse
 Astachius se gesið nedde hi þæt hi Criste wiðsocan. þa hi þæt
 ne gefafedon, þa het he swingan þone Geruasi, oð þæt he his
 24 gast onsende, *ond* þone Protasi beheafdian; *ond* æfter monegum
 gearum heora gastas æteawdon Ambrosie þæm biscope *ond* him
 getæhton heora lichoman on eorðan gehydde, *ond* he þa hi hof upp
ond getimbrede þær cyricean on hyra naman *ond* þa lichoman
 28 on þa gesette on Mediolana þære ceastre.

1. yldran C.
3. hundred C.
5. eahtategðan C.
6. marce C; marcellianes B.
8. deofolgyld B.
9. wepende om. C.

10. twa wif C.
11. oncyrde C.
12. se hyht C.
13. cristen C; scomlic] sceort C.
15. wundorlic C; oð þæt: large
initial C.

songs, and his mass is appointed in the older mass-books. On the same day is the passion of St. Blastus the martyr in Rome, who suffered death by fire for Christ's sake and two hundred and sixty-two Christian people with him.

4

June 18. St. Marcus and St. Marcellinus.

On the eighteenth day of the month is the martyrdom of the illustrious men St. Marcus and St. Marcellinus. They were brothers, and both were Christians. The emperor Diocletian commanded that they should sacrifice to the idols, or else be beheaded. As they went to the execution, their father and mother and their two wives with many children came to meet them and implored them to forsake the faith of Christ. When their mind turned to the worship of idols, St. Sebastian, the Christian hero, heard of this and began to show them how insignificant and how shameful a man's life is in this world, and how long and how fearful the eternal punishment, and how glorious the eternal happiness, until their hearts turned to Christ again; and they kissed each other and were martyred for Christ's sake.

June 19. St. Gervasius and St. Protasius.

On the nineteenth day of the month is the tide of the holy brethren St. Gervasius and St. Protasius. They were twins, and their father's name was Vitalis, and their mother's Valeria. They were both much beloved by God, and after their parents' decease the thane Astasius urged them to forswear Christ. As they would not agree to this, he ordered Gervasius to be beaten until he gave up his ghost, and Protasius to be beheaded. After many years their spirits appeared to bishop Ambrosius and showed him their bodies hidden in the earth; he took them up and built a church there named after them and put their bodies into it in the town of Milan.

28

- | | |
|----------------------------------|-----------------------------------|
| 16. eft seo heorte C; gecyrde C. | 23. ond he het pone C. |
| 17. gemartyrade C. | 25. sætywdon C. |
| 20. uitale C.; modor noma was C; | 26. getsæhte (!) B; ahydde C; huf |
| ualerig B. | upp] up adyde C. |
| 21. gode butu C; gewytennysse C. | 27. þær om. B; cyrcan C. |
| 22. astacius C. | 28. Ond þa B. |

June 22. St. James the less.

On þone twa *ond* twentegðan dæg þæs monðes bið þæs apostoles
ond þæs godes ærendracan gemynd þe on gewritum is nemned
 Jacobus Alpei. þæt wæs Cristes modergan sunu, *sancta* Marian
 4 sweostorsunu, forþon he is cweden on gewritum *frater domini*,
 drihtnes broðor; *ond* æfter drihtnes upastignesse he wæs biscop
 on Hierusalem. ne æt he næfre flæsc ne he win ne dranc ne he
 wyllenra hrægla ne breac, ac linenra calra, ne he bæðes gymde
 8 ne he his loccas mid scearum ne wanode ne he his beard mid seaxe
 ne scear; ac he á singallice him to gode gebæd, þæt him seo hyd
 aheardod wæs on þæm cneowum swa olfendan cneo beoð. þone
 Jacobum Judea leorneras ofslogan for Cristes læddum mid web-
 12 wyrhtan rôde; ac seo his unsynnige cwalu wæs swa gewrecen þæt
 sona coman mid weorode twegen caseras fram Rome *ond* towurpon
 ealle þa burh Hierusalem *ond* þa þe þær on eardadan slogan *ond*
 mid hungre acwealdan *ond* onweg bebohton.

June 22. St. Alban.

16 On þone ilcan dæg bið *sancte* Albanes þrowung, se þrowade on
 þisse Breotone martyrdom for Criste. þurh sumne preost he wæs
 gelæred to godes geleáfan. þa bebad sum hæðen ealdormon his
 cæmpum þæt hi sohton þone preost on Albanes huse. þa dyde
 20 Albanus on hine þæs preostes cæppan *ond* eode ongean þæm
 cæmpan; *ond* hi hine gebundon *ond* læddon to þæm dëman, *ond* se
 hine mid miclum wítum préade þæt he Criste wiðsoce. þa he þæt
 ne gefafode, þa het he hine lædan upp on sume dune *ond* hine
 24 þær beheafðian. þær Albanus abæd æt gode þæt þær færinga com
 upp wætres welle beforan his fotum; *ond* þæm menn þe hine
 beheafðade þæm sona afeollan þa eagan bu of þæm heafde. seo stow
 þær Albanus þrowade is neah þære ceastre þe Bryttwalas nemdon
 28 Verolamium *ond* Aengla þeod nemnað nu Wætlingaceaster.

1. twa] tu B; twa 7 twa 7 twenti-
 goðan C.

2. is cweden on gewr. 7 nemned C.

3. þæt] se C; modrian C.

7. ne breac] breac B; calra] anra
 C.

8. he his] his B; ne wanode]
 wanode B; he his] his B.

9. ne scear] scear B.

9. 10. wæs seo h. aheardod C; cneow
 byð C.

12. his seo C.

June 22. St. James the less.

On the twenty-second day of the month is the commemoration of the apostle and messenger of God who in Scripture is called James the son of Alphaeus. This was a son of Christ's aunt, St. Mary's sister's son; therefore in Scripture he is called *frater domini*, the 4 Lord's brother. After the Lord's ascension he was bishop in Jerusalem. He never ate meat nor drank wine nor used woollen garments, but only linen ones, nor did he care for bathing, nor did he shorten his locks with scissors nor clip his beard with a knife; 8 but he always earnestly prayed to God, so that his skin grew hard on the knees as the knees of a camel are. This James was killed by the Jewish scribes with a weaver's beam because they hated Christ, but his innocent death was revenged in this way that two 12 emperors soon came from Rome with an army, destroyed the whole town of Jerusalem, slew those who lived there, killed them by hunger or sold them away.

June 22. St. Alban.

On the same day is the martyrdom of St. Alban, who suffered 16 martyrdom here in Britain for Christ's sake. By a priest he was instructed in the faith of God. A certain heathen alderman bade his soldiers search for the priest in Alban's house. Alban then put on the hood of the priest and went to meet the soldiers; they 20 bound him and brought him before the judge, who compelled him by threats of great tortures to abjure Christ. When he would not consent to this, he ordered him to be led up to a high hill and there to be beheaded. Albanus obtained by prayer from God that suddenly 24 a well-spring of water sprang up before his feet; and both eyes of the man who beheaded him fell out of his head. The place where Alban suffered is near the town that Britons called *Verolanium* and which the English people now call *Wallingaceaster*. 28

14. ond ofalagon þa þe C.

15. gesealdon C.

16. Sæc Albane on the margin by a later hand B.

19, 20. þa dyde—þæm cæmpan om. C.

22. mid om. C.

25. wylle C.

26. þæm om. C; buto C.

27. nemnað C.

28. uerolanimú (!) C; nu om. C; wealynga C.

June 23. St. Etheldreda.

On þone þreo *ond* twentegðan dæg þæs monðes bið þære halgan
 cwene geleornes *sancte* Aetheldryðe. seo wæs twam werum gebrydod,
ond hwæðre heo wæs clæne fæmne. ærest heo wæs gebrydad Tond-
 4 berhte, Suðgerwa ealdormen, *ond* æfter þæm heo wæs geseald
 Ecgferðe to cwene, Norðanhymbra cyninge, forðon þe heo wæs
 Onnan dohter, Eastengla cyninges. *ond* heo þa wæs twelf gear
 mid Ecgferð þone cyning, *ond* he mid nængum þingum mihte hire
 8 gepoht oncerran. þa onfeng heo haligryfte on þæm mynstre þe
 is nemned Colodesburh. þæs æfter anum geare heo timbrede
 fæmnena mynster on þæm londe þe we nemnað æt Elie; *ond* heo
 wæs þær abbodysse *ond* breac syððan wyllenra hrægla, *ond* seldon
 12 heo baðode on hatum bæðe, butan foran to eastrum *ond* foran
 to þæm fiftigoðan dæge *ond* foran to Cristes fullwihtes dæge;
ond seldon on dæge heo eode oftor to gereordum þonne æne, *ond*
 from uhtsanges tide heo á wunode on cierecean on hire gebede oð
 16 dæg *ond* þurh godes gast heo self ær foresægde, hwonne heo sceolde
 of middangearde leoran, *ond* heo þa geleorde. *ond* heo wæs sextene
 gear on eorðan bebyrged, *ond* þa mon eft þone lichoman upp dyde,
 þa wæs he swa ungebrotnad gemeted, swa heo þy ilcan dæge wære
 20 forðfæred. *ond* hyre wæs micel wund open on þæm swyran þa heo
 man on byrgenne dyde, *ond* þa hi mon eft up dyde of þære byr-
 genne, þa wæs hit gebatad þæt þær wæs butan seo swaðu on.

June 24. St. John the Baptist.

On þone feower *ond* twentegðan dæg þæs monðes bið *sancte*
 24 Johannes acennes þæs fulweres; se wæs acenned sex monðum
 ær Crist, *ond* Gabrihel se heahengel bodade his acennesse *ond*
 sægde his fæder his noman ær þon þe he acenned wære. þes
 Johannes wæs mara þonne ænig oðer man buton Criste; ealle

1. twentigoðan C.
2. æpelþryðe C; gebrydod] forgifen
to bryde C.
3. forgifen C.
4. suðgyrwa C; seald B.
5. to cwene om. C; norðhumbra C.
6. annan C; ond: large initial B.

7. ecgferðe þam cyninge C; næne-
gum C.
8. geþanc oncyrran C.
9. coludesburh C.
10. nemneð B.
12. heo on *erased by later hand* B,
om. C; bæðe C.

June 23. St. Etheldreda.

On the twenty-third day of the month is the departure of the holy queen St. Etheldreda. She had been given in marriage to two men, and yet she was a pure woman. First she was married to Tondberht, alderman of the South Gyrwians, and afterwards she became the wife of Ecgferð, King of Northumberland, because she was daughter of Anna, King of East Anglia. She was twelve years with King Ecgferð, and by no means could he make her change her mind. Then she took the veil in the monastery called Coldingham. A year after this she built a nunnery in the place that we call Ely; there she was abbess, and henceforward she used to wear woollen garments, and she rarely bathed in a hot bath, except before Easter and before Pentecost and the day of Christ's baptism; rarely she went to meals oftener than once a day, and from the time of the vigils she always remained in church praying until day-time, and by divine inspiration she foretold herself when she was going to depart from this world, and then she really departed. She had been buried in the earth sixteen years, and when they afterwards took up the body it was found so uncorrupted, as if she had died on the same day. A large wound was open on her neck, when she was put into the grave, and as she was taken up again from the grave, it had healed, so that nothing but the mark was there.

June 24. St. John the Baptist.

On the twenty-fourth day of the month is the birth of St. John the Baptist. He was born six months before Christ, and the archangel Gabriel announced his birth and told his father his name before he was born. This John was greater than any other man except Christ; all the patriarchs and prophets of God he surpasses,

- | | |
|------------------------------------|---|
| 13. fiftigan B; fiftogoðan C. | 22. gehalod C; seo wundswaðu on gesyne C. |
| 15. tid B; awunode C; cyrcan C. | 23. twentigoðan C. |
| 16. sylf C. | 24. acennednys C; fulluhtres C; syx C. |
| 17. gewitan C; gewat C; sixtyne C. | 25. acennednysse C. |
| 20. sweoran C; heo] hig C. | 26. ær þam C; þe om. B. |
| | 27. mara] mid maria ofter (1) C. |

heahfæderas *ond* godes witgan he up oferhlifað, *ond* ealle þa apostolas *ond* martyras he foregongeð *ond* æghwelcne þara þe wæs of were *ond* of wife acenned. he com beforan Criste on mid-
 4 dangeard, swa se morgensteorra cymð beforan þære sunnan, swa swa bydel beforan deman cymð, *ond* swa swa byme clypað beforan cyninge. Johannes wæs se engel se þe eode beforan gode, forþan þe god wolde þa forðgangan on menniscne lichaman þy syxtan
 8 monðe. Johannes fahnode on his modor ynnodæ, þa *sancta* Maria eode in to his meder Elizabethæ; mid þy he getacnode Crist cumenne in þære clænan fæmnan innoð. þæt wæs hræd ærendraca, se tylode to secganne his ærndunge ær þon þe he lifde. ne genyht-
 12 sumað ænigum men to asecganne þæs acennedan engles mægen Johannes.

June 24. Solstitia.

On þone ylcan dæg byð *solstitia*, þæt is on ure geþeode sungiht, forðon þe seo sunne standeð on mydre lyfte, swa *sanctus* Arculfus
 16 sagað þæt he gesawe on Hierusalem ane syle on myddre þære ceastre, seo wæs asetod on þære stowe, þær se deada man acwycode þa him man dryhtnes rôde ofersette. þonne gelympeð þæt wundorlice on þæs sumeres sungiht on mydne dæg: þonne seo
 20 sunne byð on þæs heofones mydle, þonne nafað seo syl nænige sceade. þonne þæs sungihtes beoð pry dagas forð aúrnen, *ond* se dæg byð hwene scyrtra, þonne hafað seo syl ærest lytle sceade; *ond* swa þa dagas forð onsceortiað, swa byð þære syle sceade lengra.
 24 þeos syl cyðeð þæt Hierusalem seo ceaster ys geseted on middre eorðan, *ond* heo is cweden *umbilicus terrae*, þæt ys eorðan nafola, forðam on mydne sumor on mydne dæg scyneð seo sunne of myd-
 dum heofone gelyfe on æghwylce healfe ymbe þa syle, seo standeð
 28 on mydre eorðan.

June 25. St. Lucia.

On þone fif *ond* twentigoðan dæg þæs monðes bið *sancte* Lucian tid. þæt wæs haliges hades fæmne on Rome, ac heo wæs gehergod fram ælpeodegum cyninge, se wæs on naman Aceia. heo wæs

1. witegan C.

3. Beginning from [middan] gearð

there is a large gap in B (supplied from C).

and all the apostles and martyrs he precedes and all those who were born from man and woman. He came into the world before Christ, as the morning star comes before the sun, as the herald comes before the judge, and as the trumpet sounds before the king. 4 John was the angel who went before God, because God wanted to go forth after six months in human form. John rejoiced in his mother's womb, when St. Mary came in to his mother Elizabeth; thereby he betokened that Christ had come into the womb of the 8 pure woman. That was a quick messenger who tried to tell his message before he lived. No man is capable to explain the power of John the born angel.

June 24. Solstitia.

On the same day is *Solstitia*, that is solstice in our language, 12 because the sun stands in the midst of the air, as St. Arculfus says that he saw in Jerusalem a column in the midst of the town, which was placed on the spot where the dead man came to life again when the cross of the Lord was put upon him. Then this wonderful 16 thing happens at the solstice of summer at noon: when the sun is in the centre of heaven, then the column has no shadow. When three days have passed since the solstice, and the day is a little shorter, then the column has at first a small shadow, and as the 20 days go on shortening, the shadow of the column becomes longer. This column testifies that the town of Jerusalem is situated in the centre of the earth, and it is called *umbilicus terrae*, that is the earth's navel, because in the middle of the summer the sun shines 24 at noon from the centre of heaven equally on each side of the column that stands in the centre of the earth.

June 25. St. Lucia.

On the twenty-fifth day of the month is the festival of St. Lucia. That was a virgin of a holy order at Rome, but she was carried off 28 by a foreign king, Aceia by name. She was a very beautiful

5. bydel: the gloss fricca written over it.

30. gehergod: the last two letters on erasure.

swiðe fæger fæmne. þa wolde se cyning hig gewemman myd hys
 fyrenlustum, *ond* þa cwæð heo to him: 'ic hæbbe mycelne bryd-
 guman, þæt is Crist, se gewrycð raðe mynne teonan on þe.' þa
 4 yrsode se cyning wyð hig ærest, ac þa æt nehstan he ongan hyre
 arian *ond* het getimbrian medomlic hús, on þæt nænig wer næfde
 ingang, *ond* he hyre sealde seofon mædeno þe hyre þenodon, *ond*
 heo þær þeowode gode on fæstenum *ond* on gebedum. þonne swa
 8 oft swa se cyning wolde feran to gefeohte wyð his feondum, þonne
 ferde he ærest to þysse Crystes fæmnan *ond* bæd hig þæt heo for
 hym gebæde to hyre gode. þonne dyde heo swa; þonne afylde he
 symle hys fynd *ond* he com eft ham symle gesund *ond* gesigefæsted.
 12 þa æfter twentigum gearum þa ætywde þysse fæmnan heofonlicu
 gesyhð *ond* hyre behead þæt heo ferde eft to Rome; þa geprowode
 heo þær martyrdóm for Cryste. þa eode se cyning to Romeburge
 gerefan to þam ylcan þe hig ær gemartyrode *ond* bæd þæt he hete
 16 hine beheafðian. þa frægn se burhgerefa hyne hwæt he wære.
 'ic eom Aceia, minre þeode cyning.' þa cwæð se gerefa: 'hu
 myht þu for Criste sweltan, nu þu eart hæðen?' þa cwæð se
 cyning: 'ic gelyfe þæt mines blódes agotenys me gelæde on godes
 20 gesyhðe.' *ond* þa on þære godes andetnysse he geendode his lif.

June 26. St. John and St. Paul.

On þone syx *ond* twentigoðan dæg þæs monðes bið þæra
 æðelra wera gemynd Johannes *ond* Paulus, þæra lichoman restað on
 Romebyrig. hig wæron acennede of Constantines sidan þæs miclan
 24 caseres, þæt ys of gestreonde, *ond* hig wæron swiðe cristene wasas.
 ac Julianus se hæðena casere ongan hig nydan þæt hig deofulgyl-
 dum guldon *ond* þam gelyfdon. þa hig þæt ne gefæfodon, þa sende
 he hig Terrentianum hys cempena ealdormen, *ond* se het anne
 28 seað adelfan on nyht bynnan hyra huse, *ond* he behead þæt hig
 man on þam beheafðode, swa þæt ne wæs nænig tacen hyra cwale
 ofer eorðan gemeted. þa sona forwearð Julianus se casere. æfter
 þysum com an stræl of heofonum *ond* hine gewundode on his oðer
 32 gewenge, *ond* he swealt sona; *ond* þæs mannes sunu awedde þe hig
 ær beheafðode.

6. þe] þ C.

10. hym: an e written over m.

20. lichoma C.

maiden. The king with his sinful lusts wished to defile her, but she said to him : ' I have a noble bridegroom, that is Christ, who will quickly revenge my sorrow on thee.' The king at first was angry with her, but at last he forgave her and ordered a small house to 4 be built to which no man was admitted, and he gave her seven maids who waited upon her, and there she served God fasting and praying. Whenever the king was about to go to war with his enemies, he first betook himself to this Christian virgin and asked 8 her to pray for him to her God. Then she did so, and he always overthrew his enemies and always came home again unhurt and victorious. After twenty years a vision from heaven appeared to this maiden and told her to return to Rome ; there she suffered 12 martyrdom for Christ. Then the king went to the town-reeve of Rome, the same that had martyred her before, and begged him that he might order him to be beheaded. The town-reeve asked him who he was. ' I am Aceia, king of my nation.' The town-reeve said : 16 ' How canst thou die for Christ, since thou art a heathen ? ' The king said : ' I believe that through the shedding of my blood I shall be brought into God's presence.' Giving thanks to God he ended his life. 20

June 26. St. John and St. Paul.

On the twenty-sixth day of the month is the commemoration of the holy men John and Paul, whose bodies rest at Rome. They were born, that is, begotten, from the parentage of the great emperor Constantine, and they were eager Christians. But the 24 pagan emperor Julian urged them to sacrifice to the idols and to believe in them. As they would not consent to this, he sent them to Terentianus, the commander of his soldiers, who ordered a pit to be dug at night within their house, and he commanded them to 28 be beheaded in it, so that no sign of their death was found above the earth. Suddenly the emperor Julian died. After that, an arrow came from heaven and wounded him¹ in one of his cheeks, and he died at once, and the son of the man who beheaded them 32 became mad.

¹ I.e. Terentianus.

June 29. St. Peter and St. Paul.

On þone nigon *ond* twentigoðan dæg þæs monðes byð þæra eadigra apostola þrowung Petrus *ond* Paulus. þa Neron se casere on Rome acwealde, Petrus on rode *ond* Paulus mid sweorde. þas
 4 weras syndon þa twegen candelstafas þa lyhtað beforan gode; *ond* hig habbað swa mycele myhte þæt hig magon þone heofon belucan þam þe hig willað *ond* eac inlætan þa þe hig willað, forðam þe hyra tungan sindon heofena rices cægan. þas weras Petrus *ond*
 8 Paulus wæron oft syððan æfter hyra þrowunge for mannum gesewene on crystenra manna geendunge, hwylum begen samod, hwylum hyra oðer onsundrum; *ond* on þam *circum* þe on hyra naman gehalgode syndon ge æt Rome ge feor ge wide geond myd-
 12 danearð ma heofonlicra wundra gewurdon þonne ænig deadlic man asecgan mæge.

June 29. St. Cassius.

On þone ylcan dæg byð þæs biscopes gewytennys, se wæs nemned *sanctus* Cassius: he wæs on þære byrig seo wæs haten
 16 Narmenti. þæs byscopes þeaw wæs þæt he sang æghwylce dæge mæssan gode to lofe myd swyðe mycelre meagolmodnysse *ond* mid wependum tearum, *ond* he wæs swyðe ælmysgeorn. þa ætywde ure dryhten on nyht sumum mæssepreoste *ond* hine het gangan
 20 *ond* secgan þam byscope þæt he ne geswyce ná þæs þe he to gode dyde, *ond* he cwæð to him: 'saga him þæt he cymð to me æt þæra apostola tyde Petrus *ond* Paulus, *ond* ic hym gyldre his mede.' þa ne dorste se mæssepreost þæt þam biscope secgan, forðam þe hit
 24 wæs þa þære tyde neah: þa ætywde drihten eft þam mæssepreoste *ond* hyne mid wordum þreade *ond* hine het secgan þa ylcan word þe he hym ær bebad. *ond* þa gyt agælde se mæssepreost *ond* hyt hym ne sæde. þa ætywde him dryhten pryddan syðe *ond* hine þa
 28 þreade mid pearlwyslicere swingle for his ungehyrsumnysse. þa eode se mæssepreost to þam byscope *ond* sæde þæt hym beboden wæs *ond* onfeold his hrægl æt his sceoldrum *ond* him eowde þa læla þære swingellan þe he from dryhtne onfeng. þa wæs se by-

16. *Read Narniensis (Narni in Umbria).*

June 29. St. Peter and St. Paul.

On the twenty-ninth day of the month is the martyrdom of the blessed apostles Peter and Paul. They were killed in Rome by the emperor Nero, Peter on the cross and Paul by the sword. These men are the two candle-sticks that shine before God, and they have 4 so great a power that they can close heaven against all they want and also let in all they want, because their tongues are the keys to the realm of heaven. After their martyrdom these men, Peter and Paul, were often seen before men at the death-bed of Christians, 8 sometimes both together, sometimes one of them separately; and in the churches that are dedicated to their name, either at Rome or far and wide throughout the world, more divine miracles have happened than any mortal man can tell. 12

June 29. St. Cassius.

On the same day is the decease of the bishop who was called St. Cassius: he lived in the town that was called Narnia. It was the habit of this bishop to sing a mass in praise of God every day with very great earnestness and with streaming tears, and he 16 was very diligent in giving alms. Our Lord appeared at night to a mass-priest, and bade him go and tell the bishop never to rest from the good works he was doing, and he said to him: Tell him that he will come to me on the festival of the apostles Peter and 20 Paul, and I shall give him his reward.' As the mass-priest dared not tell it the bishop, because it was near the time, the Lord again appeared to the mass-priest, spoke to him with threats and bade him tell the same words he had charged him with before. The 24 mass-priest still hesitated and did not tell him. Then the Lord appeared to him for the third time and punished him with a fearful scourging on account of his disobedience. The mass-priest then went to the bishop, told him what he had been ordered, unfolded 28 his garment and showed him the marks of the scourging that he had received from the Lord. After this the bishop was so much

sceop mycle þig reðra on godum weorcum þe he ymbe þa cuðlican mede gehyrde. þa æfter seofen gearum se bysceop forðferde naht longe æfterðam he hæfde mæssan gesungen æt þæra apostola tyde, 4 swa him ær gesæd wæs.

June 30. St. Martialis.

On þone prytegoðan dæg þæs monðes byð þæs bysceopes gemynd sancte Martialis; þone sanctus Petrus sylf gehalgode ond gelærde ond hyne onsende mid twam mæssepreostum to Galwala mægðe to 8 þære ceastre þe is nemned Limouesc. þa forðferde þæra mæssepreosta oðer on þam siðfate. þa cyrde se bisceop eft to Rome ond sæde sancte Petre hu his syðfæt wæs geletted. þa cwæð sanctus Petrus: 'gang eft to þære byrgenne ond secge him þæt he arise ond 12 fere mid þe to þære ylcan lare þe ic him ær bebed.' þa wæs hyt eal swa geworden, ond þa ceastergewaran þurh hyra lare onfengon sona godes geleafan þa þe wæron ær swyðe heardes modes ond swyðe torcyrres to Crystes geleafan; ond on þære cyrcan gewurdon 16 manegu wundru þe þyses bysceopes lichoma on resteð. þæt wæs þæra wundra sum þæt twegen men on sumum ende þære cyrcan hig geþeoddon hig tosomne mid unrithhæmede; þa wæron hig sona aworpene of þære cyrcan, swa þæt hig sylfe nyston hu þæt gedon 20 wæs. næs þær duru ontyned ne weall tosliten ne eahpyrl geopenod; ond þa ne mihte hyra naðer fram oðrum beon adýded, ærðam on morgen heora unriltwysnys wæs geopenod eallum folce, ond mid þæs folces bene hig wæron gefreod fram þære sceandlican dæde. 24 Þonne se monoð byð geendod þe we nemnað se ærra lyða, þonne byð seo niht six tyda lang ond se dæg eahtatýne tyda lang.

July.

On þone sefoðan monað on geare þone we nemnað on lyden Iulius, forðam þe ealde men hæðene nemdon þone monoð þam 28 naman on þæs caseres arweorðnysse þe Iulius wæs nemned, forðam þe he wæs on þam monðe acenned; þone monað we nemnað on ure geþeode se æftera lyða. on þam monðe bið an ond þrittig daga.

1. reðran C; ymbe added above the line C.

8. Read Lemovicum.

the more zealous in good works, as he had heard of the certain reward. After seven years the bishop died not long after he had celebrated the mass on the apostles' tide, as he had been told before.

4

June 30. St. Martialis.

On the thirtieth day of the month is the commemoration of St. Martialis; St. Peter himself consecrated and instructed him and sent him to Gaul with two mass-priests to the town called Limoges. As one of the mass-priests expired on the journey, the bishop 8 returned to Rome and told St. Peter how his journey had been delayed. St. Peter said: 'Go again to the grave and tell him to rise and to set out with thee for the preaching that I had charged him with before.' Then all this happened thus, and the inhabitants of 12 the town, who formerly had been very hard of heart and quite averse to the Christian faith soon embraced the belief in God in consequence of their preaching. In the church where the bishop's body lies many miracles happened. It was one of the miracles 16 that two men at one end of the church joined in lechery: then they were at once ejected from the church, so that they did not know themselves how it had been done. No door was opened, no wall was broken, and neither could be detached from the other, 20 before their crime was revealed in the morning to all the people, and through the prayers of the people they were made free from the shameful deed.

When the month is ended that we call the former Liča, then the 24 night lasts six hours, and the day lasts eighteen hours.

July.

The seventh month we call Julius in Latin, since the old pagans gave the name to the month in honour of the emperor called Julius, because he was born in that month: in our language we call it 28 'the latter Liča.' In this month there are thirty-one days.

10. þa: *large initial.*

19. swa þæt] þæt om. C.

July 2. St. Processus and St. Martinianus.

On þone æfteran dæg þæs monðes bið þara martyra gemynd on Rome *sancti Processi ond sancti Martiniani*; he þam sæde *sanctus Gregorius* þæt sum æðele wif on Rome *ond* swiðe æwfæst heo sohte
 4 gelome þyssa martyra cyrcan. þa gemette heo sume dæge þær ute standan twegen godes þeowas on ælpeodiglicum gegyrlan, *ond* þa cwædon hig to hyre: 'wif, gif þu secest unc, þonne sece wit þe on domesdæge *ond* þe gegearwiað swa wit magon': *ond* þa sona
 8 wæron hi alædde fram hire eagam. *ond* þæt wif wæs á siððan þy anredre on hire bene, forðon þe heo onfeng swa cuðlicra geháta.

July 4. St. Zoe.

On þone feorðan dæg þæs monðes bið þæs halgan wifes gemynd on Rome seo is nemned *sancta Zóe*. seo wæs sex winter dumb þurh
 12 sume mettrymnesse; þa *sanctus Sebastianus* gesegnade hire muð mid Cristes rodetacne, *ond* þa mihte heo sona sprecan, *ond* heo onfeng fullwihte *ond* geprowade martyrdóm for Criste.

July 6. Octava Petri et Pauli.

On þone sextan dæg þæs monðes bið þara apostola eahtæða dæg 16 Petres *ond* Paulas, se sceal beon mærsad mid mæssesongum *ond* mid godcundum gerýnum.

July 6. St. Tranquillinus.

On þone ilcan dæg bið þæs martyres þrowung *sancti Tranquilini*. þæt wæs eald wer *ond* swiðe æðele on Rome, *ond* he wæs
 20 longe ær swiðe earfaðcierre to godes geleafan. þa geuntrumade he mid þære mettrymnesse *podagre*, þæt is on ure geþeode fotadl, *ond* he ne mihte longe tid owiht gárgan. þa lærde *sanctus Sebastianus* hine þæt he onfenge fullwihte, *ond* sona he mihte gán; *ond* he wæs
 24 swiðe anræd geworden on godes geleafan, *ond* he þrowade wuldorlicne martyrdóm for Criste.

6. sece; here MS. B begins again.

7. domesdæg C; wit] we C.

8. alæded C; hira B; þy] þe C.

9. anreddor C; aredra B; cuðra C.

10. fiftan C.

11. sancta om. B; sóe B; dumba C.

July 2. St. Processus and St. Martinianus.

On the second day of the month is the commemoration in Rome of the martyrs St. Processus and St. Martinianus. With regard to them St. Gregory said that at Rome a woman of noble birth and great piety frequently visited the church of these martyrs. ⁴ One day she found two servants of God in foreign garments standing outside, and they said to her: 'Woman, if thou seekest us, then we shall seek thee on Doomsday and we shall provide for thee as we are able to do:' and they were at once removed from ⁸ her sight. The woman was since ever so much more zealous in her prayer, because she had received such certain promises.

July 4. St. Zoe.

On the fourth day of the month is the commemoration in Rome of the holy virgin called St. Zoe. She was six years dumb in consequence of an illness; then St. Sebastianus marked her mouth with the sign of Christ's rood, and suddenly she was able to speak, and she received baptism and suffered martyrdom for Christ.

July 6. Octave of Peter and Paul.

On the sixth day of the month is the octave of the apostles Peter ¹⁶ and Paul, which is to be celebrated by mass-songs and divine sacraments.

July 6. St. Tranquillinus.

On the same day is the passion of the martyr St. Tranquillinus. That was an old and very noble man at Rome, and at first he ²⁰ was a long time very disinclined towards the belief in God. Then he fell sick with the illness called *podagra*, that is gout in our language, and a long time he was unable to walk. Then St. Sebastianus persuaded him to receive baptism, and at once he was able ²⁴ to walk. He became very resolute in God's faith, and he suffered a glorious martyrdom for Christ.

12. sanctus om. B.

15. eatepa B, eahtoŋa C.

16. petrus 7 paulus C.

22. owiht] naht C; gelaerde C.

24. anraede C.

July 7. St. Procopius.

On þone seofodan dæg þæs monðes bið þæs halgan weres gemynd *sancti* Procopii. se wæs on Palestina þære mægðe, *and* sona on his cnihtade he swencte his lichoman swa swiðe for godes egsan, þæt
 4 him wæs hlaf an to gereordum *and* wæter to drynce, *and* þis ymb twegen dagas, hwilum ymb þry, hwilum æfter ealre wucan, ah dæges *and* nihtes he smeade & þone godcundan wisdom. *and* þa æt nehstan Flavianus se dema hine nedde on Cessária þære mægðe
 8 þæt he gulde þæm hæðnum godgyldum. þa cwæð he : ' nis þæt god þæt þa monegan godas sien, ah an is se soða god.' *and* þa for þeossum het se dema him þæt heafod of aheawan, *and* his se eadiga gast leorde on þæs heofonlican lifes ingong.

July 7. St. Marina.

12 On þone ilcan dæg bið þære miclan fæmnan gemynd *sancta* Marínan. seo wæs acenned on Antiochia þære ceastre, *and* hire fæder wæs hæðenia monna heahfæder : *and* heo wæs sona on hire cildhade cristenum wife befæsted to fedanne, *and* æt þære heo
 16 geleornode þæt heo on clænnesse gode gelefde. þa gelomp þæt heo wæs fiftene geara, þa læswede heo hire festermodor sceápum *and* heold mid oðrum mægdenum hire efnealdum. þa ferde Olibrius se gerefa to Antiochia ceastre ; þa geseah he Marínan þæt mægden.
 20 þa het he his pegas hi geniman *and* him to gelædan *and* cwæð to hire : ' ic þe onfo me to wife, *and* þe bið þonne well ofer eall oðer wif.' þa cwæð Marína : ' ic þe þonne selle minne lichoman to deaðe, þæt ic on heofonum reste hæbbe mid þæm halgum fæmnum.'
 24 þa het se gerefa hi swingan þæt þæt blod fleow of hire þæm merwan lichoman swa wæter of æspringe, *and* het mid monige wite hi preagan from Cristes geleafan ; *and* he mid nænge þara wita ne mihte hire gepoht oncierran. þa bead he þæt hi mon lædde to

2. Proconi B C ; palestī C.

3. swiðe om. B.

4. ana C ; þis] þ C.

5. þære wucan C.

6. & om. C.

7. nyhstan C ; nydde C ; on] in C ; mægðe : read ceastre.

9. ah om. C ; se om. C ; soð C.

10. æðega C ; gewende C.

July 7. St. Procopius.

On the seventh day of the month is the commemoration of the holy man St. Procopius. He lived in the country of Palestine, and early in his youth he mortified his body so much through fear of God, that he had one loaf for food and water for drink, and that for 4 two days, sometimes for three, sometimes for the whole week ; but by day and night he always pondered on the divine wisdom. At last the judge Flavianus in the town of Cæsarea urged him to sacrifice to the heathen idols. Then he said : ' It is not good that 8 there should be many gods, but one is the true God.' For this the judge ordered his head to be cut off, and his blessed spirit departed to enter the heavenly life.

July 7. St. Marina.

On the same day is the commemoration of the noble virgin St. 12 Marina. She was born in the town of Antioch, and her father was high-priest of the pagans. In her childhood she was soon entrusted to a Christian woman for her education, and from her she learned to believe in God with chastity. Then it happened 16 that when she was fifteen years old, she fed her foster-mother's sheep and watched them together with other girls of the same age. When the prefect Olybrius passed on his way to the town of Antioch, he saw the girl Marina. Then he ordered his soldiers 20 to seize her and lead her before him and said to her : ' I shall take thee for my wife, and thou wilt fare better than all the other women.' Marina answered : ' Then I shall deliver up to you my body to kill it, that I may have rest in heaven with the holy 24 women.' The prefect ordered her to be flogged that the blood flowed from her tender body like water from a fountain, and commanded that by many tortures she be forced to renounce the belief in Christ ; but by none of these tortures was he able to make her 28

11. to heofenū 7 on þ. h. l. i. C.
13. seo—ceastre om. C; ond hire] þære C.

15. þære] hyre C.
16. leornode C; god B.
17. wintre C; sceáp C.

21. ealle oðre C.
25. he het hig C; monigū witu C;
hi om. C.
26. þreatian C; nane ðara wýta C;
ne ne mihte C.
27. gepanc C; bebead C.

þære beheafdunga. þa gebæd heo hire to drihtne *ond* cwæð:
 ‘drihten, ic þe bidde þæt swa hwelc mon swa cierecean getimbre
 on minum naman, oððe swa hwelc mon swa condella onbærne
 4 on ciricean of his gestreonum on minum noman, syn þæs monnes
 synna adilgade; *ond* gif hwilc mon sie on ondyrstlecum wisum,
ond he sƿ mines naman gemyndig, drihten, gefriða þu hine from
 þæm brógan; *ond* gif hwilc mon his synne geondette on minum
 8 naman, drihten, forgif þu him þa; *ond* on swa hwelcre stowe swa
 min þrówung awriten sƿ *ond* man þa mærsige, afyrr þu, drihten,
 from þære stowe blindnesse *ond* helto *ond* dumbnesse *ond* deofol-
 seocnesse, ah cume on þa stowe bliss *ond* sibb *ond* soð lufu.’ þa
 12 ondswarode hire stefn of heofonum:’ þine bene syndon geherede
 beforan godes gesihðe, *ond* swa hwær swa þin þrowung bið awriten,
 þonne ne bið þær næfre yfel acenned, ah þær bið gefea *ond* blis;
ond swa hwelc mon swa of ealre heortan mid tearum him to gode
 16 gebiddeð on þinum noman, he bið fram his synnum gefreod.’ þa
 wæs *sancta* Marina for Criste beheafdad; *ond* se cwellere sona
 hine selfne ofslog mid þy ilcan sweorde, *ond* þa ne wæs hire heafod
 no on eorðan geméted, ac is wén þæt englas mid him hit læddan to
 20 godes neorxnawonge. se lichoma elles is geseted on Antiochia
 ceastre.

July 10. Seven Brothers at Rome.

On þone teogeðan dæg þæs monðes bið seofon gebroðra þrowung,
 þa þrowedon on Rome martyrdom for Criste on Antonius dagum
 24 þæs caseres. hi wæron þære mæran wudewan suna *sancta* Felicitan.
 þa gebroðor Publius, Romeburge gerefa, mid miclum wítum wolde
 oncerran fram Cristes geleafan, ah hie þæt ne gepafedon. þa ofsloh
 he hi mid missenlicum wítum, *ond* heora gastas somod flugon to

1. beheafdunge C; *three letters
 erased after hire* C; hire: *the last
 two letters erased* B.

2. hwylc C; cyrcan C; tim-
 brige C.

3. hwylc C; candelles onæle C.

4. cyrcan C.

5. adilgod C.

7. *ond*: *large initial* B; mon sig
 þ he C.

8. þu om. C; þa] his synna C; on
 om. C; hwylcere C.

9. men þa mærnion C; afyrr: one
 r erased B.

10. hylto C.

11. ah] 7 C; *ond sibb* (one b erased
 B) om. C.

12. hire] him B (!).

14. þonne om. C; blis 7 gefea C.

change her mind. When he ordered her to be led to her execution, she prayed to God and said: 'O Lord, I beseech thee, which man soever build a church in honour of my name, or which man soever light a candle in church from his earnings in my name, may the sins 4 of this man be blotted out; and if any man be in dreadful straits and he remember my name, O Lord, protect him from his terror; and if any man confess his sins in my name, O Lord, forgive him them; and wherever my martyrdom be described and it be celebrated, 8 from this place remove thou, O Lord, blindness, lameness, dumbness and devil-sickness, but there may come to this place happiness, peace and true love.' Then a voice from heaven answered her: 'Thy prayers are heard in God's presence, and wherever thy 12 martyrdom is described, no evil will ever appear, but there will be joy and bliss; and which man soever prays to God with tears and with his whole heart in thy name, he will be freed from his sins.' Then St. Marina was beheaded for Christ's sake, and the 16 executioner soon killed himself with the same sword. Her head was not met with on earth, but it is believed that angels brought it with them to God's paradise. Otherwise the body is buried in the town of Antioch. 20

July 10. Seven Brothers at Rome.

On the tenth day of the month is the passion of seven brothers who suffered martyrdom at Rome for Christ's sake in the days of the emperor Antoninus. They were sons of the noble widow St. Felicitas. Publius, the town-reeve of Rome, tried to turn these 24 brothers aside from the Christian faith with great tortures, but they did not consent to it. Then he killed them by different tortures, and their spirits flew to heaven together. The names of these

15. ond: *large initial B*; hwylc C; him *om. C.*

16. gebideð B. 17. sons *om. C.*

18. sylfne C; ne was] *nas C.*

19. hit mid heom C.

20. godes *om. C*; gesett C.

22. teoðan C.

23. antonies C (*read Antonines ?*).

24. Ðá gebroðru wolde C.

25. Publius] paulicius (!) C; wolde *om. C.*

26. gecyrran C; hie: *the two last letters (one apparently an e) erased in B.*

heofonum. þyssa broðra noman seondon Januarius *ond* Felicis, Philippus *ond* Silanus, Alexander *ond* Vitalis *ond* Martialis.

July 10. St. Anatolia and St. Audax.

On þone ilcan dæg bið þære fæmnan tid þe hire noma wæs *sancta*
 4 Anatolia. seo wæs gelæded from Rome on wræcsið on þa ceastre
 seo is nemned Piceno, forðon þe heo nolde on Rome onfon hæðnum
 were *ond* Cristes geleafan forlætan. þa dyde heo monega wundor
 on þære ceastre : heo hælde þær bræcseoce men *ond* deofolseoce mid
 8 hire wordum ; þeah hwæðre sum hæðen dema het hi belucan on
 stænenum cleofan, *ond* he het sumne wyrmgaldere micle næddran
 hire in to gelædan þæt seo hi abitan sceolde *ond* hire ban begnagan.
 þa stod seo fæmne forð on hire gebede, *ond* seo næddre stod be
 12 hire ; þonne seo fæmne onleat, þonne onleat seo næddre. þa gelyfde
 se wyrmgaldere to gode þurh þæt wundor, *ond* he sealde his feorh
 for Criste mid þære fæmnan, *ond* his noma wæs *sanctus* Audax.

July 10. St. Rufina and St. Secunda.

On þone ilcan dæg bið þara haligra gesweostra þrowung *sancta*
 16 Rubinē *ond* *sancta* Secundē, þara lichoman restað on Rome. þa
 þrowedon mærne martyrdom for Criste on Decies dagum þæs
 caseres. sum cæmpena ealdormon hi het weorpan on Tibre flod ;
 þa ne meahton hi on þæm wætere gesincan þurh Cristes miht, ah
 20 hi sæton ufan on þæm wætre swa swa scipes byðme þonne hit
 fleoteð on streame.

July 14. St. Phocas.

On þone feowertegðan dæg þæs monðes bið þæs miclan martyres
 gemynd se is nemned *sanctus* Focas. he wæs biscop on þære
 24 mægðe þe Pontus is nemned, ac Traianus se casere hine þreade
 mid unaseggendlicum wítum for Cristes geleáfan ; *ond* þa æt
 nehstan he het hine sendan on byrnendne ofn, *ond* on þæm he

1. gebroðra C ; sindon C ; felices B.
2. silanus C ; mersiales (!) C.
3. þe h. n. w. om. C.
4. anatolia C.
5. picino C ; hæpenum C.
6. wundur B, wundro C.

7. gehælde C ; þær om. C.
8. hwæpere C.
10. begnoge C.
11. forð om. C ; stod seo næddre C ;
be] bi C.
12. þonne—gelyfde om. C.

brothers are Januarius and Felix, Philippus and Silanus, Alexander, Vitalis and Martialis.

July 10. St. Anatolia and St. Audax.

On the same day is the festival of the virgin whose name was St. Anatolia. She was led from Rome into exile to the town called 4 Picenum, because at Rome she would not take a pagan husband and give up the Christian faith. Then she performed many miracles in the town: there she cured by her words epileptic men and lunatics; nevertheless a heathen judge ordered her to be locked up 8 in a stone cell, and he bade a snake-charmer bring in to her a big adder that was to bite her and to gnaw her bones. Then the virgin continued her prayer, and the adder kept near to her; whenever the virgin bowed, the adder bowed also. The snake-charmer be- 12 lieved in God on account of this miracle, and he gave up his life for Christ with the maiden: his name was St. Audax.

July 10. St. Rufina and St. Secunda.

On the same day is the martyrdom of the holy sisters St. Rufina and St. Secunda, whose bodies rest at Rome. They suffered a 16 glorious martyrdom for Christ in the days of the emperor Decius. A commander of soldiers ordered them to be thrown into the river Tiber; then by the power of Christ they could not sink in the water, but they remained on the surface of the water like the keel 20 of a ship when it floats on a river.

July 14. St. Phocas.

On the fourteenth day of the month is the commemoration of the great martyr who is named St. Phocas. He was bishop in the country called Pontus, but the emperor Traianus threatened him 24 with unspeakable tortures for his belief in Christ. At last he ordered him to be thrown into a burning oven, and there he gave

13. 7 se wyrmegealdre gecyrde C.
14. audux C.
16. rubnē B, rubina C; Secundę] cunda C; lichoma C.
17. mærne added later on C; for Criste om. C.

18. tife C.
20. on ufan C; wætre om. B;
bytme deð C; hit] heo C.
22. feowerteoðan C.
24. æc] 7 C.
25. þa om. B. 26. nyhstan C.

onsende his gast; *ond* þrym dagum æfter þæm he sæteawde beforan
 þæs caseres dura *ond* cleopade to þæm casere *ond* him sæde þæt
 him wære hell ontyned *ond* hire wite gegearwad, *ond* hine het
 4 efstan to þæm, *ond* þa sona æfter þæm swealt se casere. þeosses
 biscopes reliquias syndon on Galwala mægðe on Mennia þære
 ceastre, *ond* þa reliquias syndon swiðe mære geond middangeard.

July 15. St. Cyriac and St. Julitta.

On þone fiftedðan dæg þæs monðes bið *sancte* Cyrices tíð þæs
 8 halgan cildes *ond* *sancte* Iulittan his modar. hi þrowedon swiðe
 mærne martyrdom for Criste. Alexander se gerefa het hi gefon on
 þære ceastre þe is nemned Tharso, seo is on Cilicia þære mægðe,
ond he ongan hi þreágan mid ondrystlicum witum for Cristes
 12 geleafan. þa ne mihte he hi hwæðre mid nænge oferswiðan.
sanctus Cyricus þæt cild hæfde læsse þonne þry monðas þæs þrid-
 dan geáres þa hit ærest þone martyrdom ongonn. þa þæt halige
 cild ongeat þæt heora lifes ende tonealæhte, þa bæd hit drihten
 16 *ond* þus cwæð: 'drihten God, beo þu gemedemad mé to gehéranne.
 swa hwilc mon swa me timbreð gebedhus, sele þu méde him on
 heofonum; *ond* on swa hwelcre stowe swa min gemynd sy mærsad,
 gemicla þu, drihten, ofer eorðan þara monna hwæte *ond* heora
 20 wín *ond* heora worldlice spéde, *ond* ne sý on heora stowe geméted
 neata cwýld ne adl ne hlafes hungor; ne se unclæna gæst leore on
 þa stowe, ac þær sy soðfæstnes *ond* rihtwisnes; *ond* gif hwelc mon
 fæste oððe nyhtwæccan dó oððe his synne wepe on þæm dæge
 24 minre þrowunge, sele þu þæm monnum gode mede. drihten, gif
 hwilc mon hæbbe micle scylde, *ond* he cyme on cyrican *ond* he þa
 andette on minum naman, adylga þu, dryhten, þæs mannes scylde,
ond he sy hwittra þonne snáw. *ond* gif hwilc mon wille fêran ofer
 28 séas yðe, *ond* he þonne ne mæge *ond* he wepende me gecéige, geful-

1. sætywde C.
2. healledura C.
3. hæl C; hire] þ him wære C.
- 5, 6. on Galwala — syndon om. C.
6. geond midd. om. C.
7. fiftedðan C; quirices C.
8. moder C; heo þrowode C.
9. befon C.

10. cilicio C.
13. quiricus C; monað C.
16. drihten god] dūē dūs C. *The three accents in B by a later hand.*
17. swa] large initial B, 7 swa C; syle C; him mede C.
18. hwylcere C; gemærsod C.
- 19, 20. ond h. win om. C.

up his ghost; and three days after this he appeared before the emperor's door, called to him and told him that hell was opened and its punishments ready for him, and bade him hurry to them; immediately afterwards the emperor died. The relics of this bishop 4 are in Gaul in the town of Vienne, and they are highly celebrated all over the world.

July 15. St. Cyriac and St. Julitta.

On the fifteenth day of the month is the festival of the holy child St. Cyriac and of his mother St. Julitta; they suffered a very 8 noble martyrdom for Christ. The prefect Alexander ordered them to be arrested in the town called Tarsus, that is in the province of Cilicia, and he began to afflict them with dreadful tortures on account of their Christian faith. Yet he was not able to overcome 12 them with any of them. The child St. Cyriac was three months short of its third year, when it first began to be martyred. When the holy child perceived that the end of their lives was approaching, it prayed to God and spoke thus: 'O Lord God, deem it 16 worthy to hear me. Whichever man builds a house of prayer for me, give thou him a reward in heaven. In whichever place my memory be glorified, multiply thou, O Lord, all over the world the corn of these people and their wine and their worldly means, 20 and may death of cattle or sickness or hunger after bread not be met in their place, nor may the unclean spirit come there, but there be truthfulness and righteousness. If any man fast or keep awake at night or deplore his sins on the day of my martyrdom, give thou 24 these men a good reward. O Lord, if any man be burdened with awful sin, and he come to church and confess it in my name, blot thou out, O Lord, the sin of this man, and may he be whiter than snow. If any man be about to travel over the waves of the 28 sea, and he then be unable to do so and he invoke me with tears,

20. *speda C.*

21. *nytena cwealm C; leore om. C.*

22. *stowe ne gewyte C; ond: large initial B; hwylc C.*

23. *nytte w. B (first t altered to h by later hand); synna C.*

24. *syle C; gode om. C; ond om. B.*

25. *mon and micle scylde om. C.*

26. *driht C; scylde] synne C.*

27. *he° B; hwittre C; mon sig þ C.*

28. *cige C.*

tuma þu, drihten, him. *ond* gif hwilc mon sy from deofle ge-
 swenced, *ond* he cyme to cyrican *ond* him þær gebidde on minum
 noman, sele þu, dryhten, þæm mildheortnesse. *ond* gif hwilc mon
 4 owiht bringe to ælmessean to cirican on minum noman, forgif þa
 þæm mede on worold worlda.' þa com stefn of heofonum þus
 cweðende: 'ic selle minne fultum eallum þæm þe me gecegað
 þorh þinne noman.' *ond* þa onsende þæt cild his gast to heofonum
 8 mid micle leohte, *ond* his modor onsende hire gast noht longe
 æfter þon, *ond* heo wunað nu á on ecnesse on godes rice.

July 17. St. Speratus.

On þone seofontegðan dæg þæs monðes bið þæs biscopes tid
 þæs noma is *sancte* Speratus; se þrowade martyrdom for Criste on
 12 Cartagine þære miclan ceastre mid ealle his biscopphired ge mid
 werum ge mid wifum.

July 18. St. Symphorosa and her seven sons.

On þone eahtategðan dæg þæs monðes bið þære wudewan tid
sancte Simphorosan, seo þrowade martyrdom for Criste mid heora
 16 seofon sunum. þara suna naman wæron Crescens *ond* Julianus,
 Nemesius *ond* Primitivus, Justinus *ond* Stacteus *ond* Eugenius;
 æt þara lichoman gewurdon monegu heofonlico wundru.

July 19. St. Christina.

On þone nigentegðan dæg þæs monðes bið þære æðelan fæmnan
 20 gemynd þære noma wæs *sancta* Cristina. seo wæs on þære ceastre
 þe is nemned Týro, *ond* sona swa heo wæs ændlefen geára, þa lu-
 fade heo Crist *ond* on hine gelyfde. þa het hire fæder Urbanus hi
 bewyrcean on anum torre mid twelf þeowennum, þæt nænig wer hi
 24 scolde geseon butan him anum, *ond* he het wyrcean gyldeno godgeld
ond seolfrene, þæt heo sceolde þa weorðian æfter hæðnum þeawum.

1. him dryhten C.
2. cyrcan C.
3. syle C; mon *om.* C.
4. bringe] geeylle C; ælmyssan 7
 bringe C; cirican C.
5. ealra worulda woruld C; þa:
 large initial B C.

6. cigað C.
7. þurh C; *ond om.* C.
8. micle C; lechte B.
9. hig wuniað C; á *om.* C.
10. seofonteoðan C.
11. *sancte om.* B; se] he C; speratis
 C, sperati B.

help thou him, O Lord. If any man be plagued by a devil, and he come to church and pray there in my name, bestow on him mercy, O Lord. If any man bring a thing to church as charity in my name, grant thou him a reward in the world to come.' Then a voice came from heaven, speaking thus: 'I shall give my help to all those who invoke me in thy name.' After this the child sent forth its spirit to heaven in great glory, and its mother not long afterwards gave up her ghost, and now she lives eternally in the realm of God.

July 17. St. Speratus.

On the seventeenth day of the month is the festival of the bishop whose name is St. Speratus: he suffered martyrdom for Christ in the large town of Carthage with his whole episcopal household, with men as well as with women.

July 18. St. Symphorosa and her seven sons.

On the eighteenth day of the month is the festival of the widow St. Symphorosa, who suffered martyrdom for Christ with her seven sons. The sons' names were Crescens and Julianus, Nemesius and Primitivus, Justinus, Stacteus and Eugenius: at their bodies there happened many divine miracles.

July 19. St. Christina.

On the nineteenth day of the month is the commemoration of the noble maiden whose name was St. Christina. She lived in the town called Tyrus, and as soon as she was eleven years old, she loved Christ and believed in him. Her father Urbanus ordered her to be shut up in a tower with twelve servants, that no man should see her except himself, and he ordered gold and silver idols to be made, that she might worship them after the pagan custom. Then

- 14. ehtateoðan C; þære] þara B.
- 15. sc̅a Cimphorosa C.
- 16. nama C; crescentes BC; ioliana B.
- 17. nemesi C; Stacteus] sactius B, sactius C.
- 19. nigonteoðan C.

- 20. sancta om. C.
- 21. swa] þa C; geara C.
- 22. gelyfde on hine C.
- 23. belucan C.
- 24. nesceolde C; he om. C; godas C.
- 25. bræc C; godgeldum] onlicnyssum C.

þa abrac þæt mægden þæt gold *ond* þæt seolfor of þæm godgeldum
ond hit wearp of þæm torre þearfendum monnum. þa yrsode se
 fæder swiðe forðon, *ond* he het gebindan þæm mægdene stan on
 4 swiran on æfenne *ond* hi sændan on sæ. þa onfengan godes englas
 hire, *ond* heo eode mid him ofer þæt wæter. þa on midde niht
 ætywde hire micel mon *ond* ondyrsnlic gongende ofer þæs sæs fðe,
ond he wæs hæbbende brun basone gegyrelan *ond* wuldorlicne beag
 8 on his heafde, *ond* he cwæð to hire: 'ic eom Crist þone þu lufast.'
ond he þa dypde hi priwa on þære sæ *ond* cwæð: 'Cristina, ic þe
 fullwie on minne god fæder *ond* on mec, his efenece sunu, *ond* on
 þone halgan gast'; *ond* he þa sealde hi *sancte* Michael, *ond* he hi
 12 lædde to þære eorðan. *ond* on mergenne, þa hire fæder Urbanus
 eode to his gerefærne, þa geseah he þæt heo eode bi þæm sæ to
 þære ceastre; *ond* hwæðre eft heo purh martyrdom hire gast
 onsende to god on heofona rice.

July 19. St. Arsenius.

16 On þone ilcan dæg bið þæs fæder tid þe is nemned *sanctus*
Arsenius. þæs þeaw wæs þæt he wacude ealle niht, *ond* þonne he
 nede sceolde slapan on ærne morgen for þære mænniscan gecynde,
 þonne cwæð he to þæm slæpe, 'cym, þu yfla þeow;'; þonne ofer-
 20 eode se slæp hine hwon þær he sæt, *ond* he sona eft aras. cwæð
 sum halig biscop, þa he wæs on sawlunga, be þeossam fæder;
 'Arsenius, þu wære eadig, forðon þu hæfdest & þas tid beforan
 pinum eagum.'

July 21. St. Victor of Massilia.

24 On þone an *ond* twentegðan dæg þæs monðes bið *sancte* Vic-
 tores tid þæs martyres *ond* preora cempena mid hine. þa gelyfdon
 hi gode purh þa wundra þe hi æt him geseon, *ond* forðon hi
 wæron prowiende mid hine martyrdom. heora naman wæron

2. wearp hit C. 3. on] to hire C.
 4. æfen 7 het hi C; hire godes
 englas C. 7. he] se C; gegyrlan C.
 8. ond: *large initial* B.
 9. priwa hi C.
 10. fullie C; on me C.

11. morgen C.
 14. be þære C; heo om. C.
 18. slapan sceolde C.
 19. yfla ðeaw C.
 20. hine hwon se slæp C; eft sona
 he C; cwæð: *large initial* B.

the maiden broke off the gold and silver from the idols and threw it from the tower to indigent people. Her father was very angry about it, and he ordered that a stone be fastened to the maiden's neck in the evening and that she be thrown into the sea. There 4 God's angels received her, and she walked over the water with them. In the middle of the night a tall and venerable man appeared to her walking over the sea-waves; he wore a garment of dark purple and on his head a wonderful crown. He said to her: 8 'I am Christ whom thou lovest.' Then he dipped her three times into the sea and said: 'Christina, I baptise thee in the name of God, my father, and in my own, his co-eternal Son's, and in the Holy Ghost's.' Then he delivered her up to St. Michael, who 12 brought her to the land. In the morning, when her father Urbanus went to his court-house, he saw her walking to the town over the sea; and nevertheless afterwards she sent forth her spirit to God in heaven as a martyr. 16

July 19. St. Arsenius.

On the same day is the festival of the father who is named St. Arsenius. It was his custom to be awake all night, and when he needs must sleep at day-break for nature's sake, he said to the sleep: 'Come, thou bad servant.' Then sleep came 20 over him for a short while where he was sitting, and soon he rose again. A holy bishop, when he was on the point of expiring, said of this father: 'Arsenius, blessed wert thou, for ever hadst thou this hour before thine eyes.' 24

July 21. St. Victor of Massilia.

On the twenty-first day of the month is St. Victor the martyr's festival and of three soldiers with him. They believed in God on account of the miracles they saw of him, and therefore they suffered martyrdom with him. Their names were Theoderius¹, 28

21. sawlenga B; sawlunge C.

24. large initial om. B; twentigo-san C.

25. hine] him C.

26. on god C; gesawon C.

27. hine] him C; wær (!) C.

¹ Dotherius or Deutherius in most of the Latin versions.

Theoderius *ond* Felicianus *ond* Alexandrus. þæs Victores lichoma resteð on Massilia þære ceastre.

July 22. St. Mary Magdalen.

On þone tu *ond* twentegðan dæg þæs monðes bið *sancta* Marian
 4 tid þære Magdaleniscan. seo wæs ærest synnecge, *ond* heo wæs
 mid seofon deofflum full, þæt wæs mid eallum uncystum. ac heo
 com to urum drihtne þa he wæs mon on eorðan, þær he wæs
 æt gereordum on sumes Iudisces leorneres huse, and heo brohte
 8 hire *alabastrum*, þæt is hire glæsæt, mid deorwyrðre smyrenisse,
ond þa weop heo on þæs hælendes fotas *ond* drigde mid hire loccum
ond cyste *ond* smyrede mid þære deorwyrðan smyrenisse. þa
 cwæð se hælend to hire: 'þe syndon pine synna forlætene, ac
 12 gang on sibbe.' *ond* heo wæs siððan Criste swa gecoren, þæt he
 æfter his æriste ærest monna hine hire æteawde, *ond* heo bodade
 his ærist his apostolum; *ond* æfter Cristes uppastignesse heo wæs
 on swa micelre longunge æfter him, þæt heo nolde næfre siððan
 16 nænge mon geseon; ac heo gewát on westenne *ond* þær gewunade
 þritig geára eallum monnum uncuð. ne heo næfre æt mænniscne
 mete ne heo ne dranc, ac æt gehwelcre gebedtide godes englas
 coman of heofonum *ond* læddan hi on þa lyft, *ond* heo þær gehyrde
 20 þære heofonlican wynsumnesse dæl, *ond* þonne gebrohtan hi hi eft
 on hire stanscræfe, *ond* forðon hi næfre hingrede ne ne þyrste.
ond þa æfter þrittegum geara gemette hio sum halig mæssepreost
 on þæm westenne, *ond* he hi gelædde on his cyrican *ond* hire husl
 24 gesealde; *ond* heo onsende hire gast tó gode, *ond* se mæssepreost
 hi bebyrgde, *ond* micle wundra wæron oft æt hire byrgenne.

July 22. St. Apollinaris.

On þone ilcan dæg bið þæs biscopes þrowung þæs noma wæs
sanctus Apollinaris. þone *sanctus* Petrus self gelærde *ond* hine
 28 to biscope gehalgode *ond* hine þa gecyste *ond* hine onsende to

1. Theoderius C.
2. in messilia C.
3. twa 7 twentigoðan C.
5. mid om. C.

7. gereordum on *and* iudisces om. C.
9. fét B.
11. ac om. C.

Felicianus and Alexander. The body of this Victor rests in the town of Massilia.

July 22. St. Mary Magdalen.

On the twenty-second day of the month is the festival of St. Mary Magdalen. She was first a sinner, and she was possessed 4 with seven devils, that is with all faults. But she came to our Lord, when he was a man on earth, as he was sitting at a meal in the house of a Jewish scribe, and she brought her *alabastrum*, that is her glass vessel, with precious ointment; she 8 dropped her tears on the Saviour's feet and dried them with her locks and kissed and anointed them with the precious ointment. The Saviour then said to her: 'Thy sins are forgiven thee, depart in peace.' And since she was so dear to Christ, that after his 12 resurrection he appeared to her first of all people, and she announced his resurrection to the apostles. After Christ's ascension she had such a great longing after him that she could no longer look on any man; but she went into the desert and lived there 16 thirty years unknown to all men. Never did she take human food, nor did she drink, but always at the time of prayers angels came from heaven and led her up into the air, and there she heard something of the heavenly joys, and then they brought her again 20 to her cave in the rocks: therefore she never hungered nor thirsted. After thirty years she was found in the desert by a holy mass-priest, who conducted her to his church and gave her the sacrament; then she sent forth her spirit to God, and the mass- 24 priest buried her, and great miracles often happened at her grave.

July 22. St. Apollinaris.

On the same day is the martyrdom of the bishop whose name was St. Apollinaris. St. Peter taught him himself, consecrated him as a bishop, kissed him and sent him to the town named 28

13. ætywde C.

14. æriste C.

16. nænigne C; wunade C.

18. gehwylcre C.

20. *First hi om. B.*

22. hio] heo (i over e) B; hig C.

27. scūs om. C; þæne C; swif C.

28. gecyste: ge added later on B.

þære byrig þe is nemned Rauenna. *ond* he sona æt fruman gehælde blindne mon, þæt he mihte geseon, *ond* purh þæt micel folc he gecyrde to fullwihte: *ond* he stefnde godes cyrican *ond* godes
 4 gesomnunga on þære byrig eahta *ond* twentig geára, *ond* þa geprowade martyrdom for Criste on þæs caseres dagum þe wæs nemned Vespasianus.

July 25. James son of Zebedee.

On þone fif *ond* twentegðan dæg þæs monðes bið þæs apostoles
 8 gemynd *ond* þæs godes ærendwreocan *sancte* Iacobes, se ealra para apostola ærest geprowade for Criste. þes Iacobus wæs þæs ealdan fæder sunu se Zebedæus wæs hāten, *ond* he wæs Iohannes
 12 broðor þæs godspelleres *ond* he wæs fiscere ærest, ac he þa forlet þa nett *ond* his fæder mid scipe on sæ þa hine Crist to him cegde
 16 of þæs sæs ofre, *ond* he wæs Criste se leofesta þegn to *sancte* Petre *ond* Iohanne his bræðer. þes Iacobus ærest monna Hispanias þa elreordegan þeode (þa syndon on middangeardes westdæle neah
 16 þære sunnan sætlgonge) he hi gelærde to Cristes geleafan. þone Iacobum se wælgrimma hyrde acwealde mid sweorde, ac Crist gefremede his gast to þæm heofonlican heanessum.

July 27. St. Simeon.

On þone seofon *ond* twentegðan dæg þæs monðes bið þæs miclan
 20 muneceas geleornes *sancte* Symeones. þa he wæs preottene geara cniht, þa læswede he mid his fæder sceapum *ond* þa heold. þa geseah he sume godes cyrican; þa forlet he þa sceap *ond* arn to
 24 þære godes ciricean. þa geherde he þær rædan godes béc; þa frægn he ænne ealdne mon hwæt þæt wære. þa cwæð se ealda mann: 'hit is monna sawla gestreon *ond* þa þeawas þe mon sceal on mynstre healdan.' þa eode he sona of þære cyrican to sumes
 haliges abbodes mynstre, se wæs on naman Timotheus, *ond* læg

2. blinde men þ hig mihton C.
2. 3. he gecyrde m. f. C; sterde C.
4. gesomnunge C.
7. twentigðan C.
8. ærendracan C; iacobus C.
10. zebedæg (l) B, zebedei C

- nemned C.
12. crist hine C; gecigde C.
13. þæs om. B.
14. hispanius C.
18. geferede C.
19. twentygoðan C.

Ravenna. Immediately at the beginning he cured a blind man, so that he could see, and thereby he brought many people to baptism: and he had the government of God's church and God's congregations in that town eight-and-twenty years, and then he 4 suffered martyrdom for Christ in the days of the emperor who was called Vespasianus.

July 25. James, the son of Zebedee.

On the twenty-fifth day of the month is the commemoration of St. James, the apostle and messenger of God, who suffered for 8 Christ first of all the apostles. This James was the son of the old father, Zebedee by name, and the brother of St. John the Evangelist. He was first a fisherman, but he left the nets and his father with a ship on the sea, as Christ from the sea-shore 12 bade him come to him, and he was the disciple most beloved by Christ after St. Peter and his brother John. This James as the first of men converted the barbarous nation of Spain (they live in the western part of the world near the setting of the sun) to 16 the faith of Christ. This James was killed by the cruel Herod¹ with a sword, but Christ conducted him to the heights of heaven.

July 27. St. Simeon.

On the twenty-seventh day of the month is the decease of the celebrated monk St. Simeon. When he was a boy of thirteen 20 years, he fed his father's sheep and watched them. When he saw a certain church of God, he left the sheep and hastened to the church of God. When he heard the gospel being read there, he asked an old man what it was. The old man said: 'It is the 24 gain of human souls and the rites that are to be observed in a monastery.' Then at once he went away from the church to the monastery of a certain holy abbot called Timotheus, and lay there five

20. gewytenys C; symeonis C;
geare C.

21. mid om. C.

22. cyrcan C.

23. cyrcan C; gehyrde C.

26. he om. B; cyrcan C.

27. se: *large initial* B; timothei C.

¹ Herod is rightly conjectured by Cockayne. The original MS. probably had herde or herde.

fif dagas beforan þæs mynstres geate, swa he ne sæt ne ne dranc, ac he bæd ingonges. þa underfeng se abbod hine on þæt mynster; þa geleornede he his saltere on feower monðum, *ond* sona he lifde
 4 on swa heardum life for gode þæt þa broðor þæs mynstres cwædon to þæm abbode: 'to hwon gelæddest þu þysne mon to ús, forðon ne magon we aræfnan his hearde þeawas?' þa gewat he of þæm mynstre deagollice on sume dune, *ond* he stod þær on drygum
 8 stane þreo gear; ealra geara he stod on þæm westenne seofon *ond* feowertig. sume geara him bærst micel wund on oðrum þeo, *ond* he stod þurh ealne þone gear on ánum fét; *ond* he dyde monig heofonlic wundor, þa sendon ealle swiðe lange to areccanne, *ond*
 12 nu gýt eastdæles men swergiað þurh his noman, *ond* ne geprist-læcað hi ó þæt hi mánswerge on his noman.

July 28. St. Nazarius and St. Celsus.

On þone eahta *ond* twentigðan dæg þæs monðes bið þæs martyres gemynd *sancte* Nazari *ond* his cnihtes þæs noma wæs *sancte*
 16 Celsi. þa sum dema het weorpan on sæ, forðam þe hi noldon forlætan Cristes geleafan. þa eodon hi ofer þæt wæter swa hi eodon on drygre eorðan, *ond* hi dydon moni oðer wundor, *ond* heora lichoman restað on þære byrig Mediolana.

July 29. St. Lupus.

20 On þone nigon *ond* twentegðan dæg þæs monðes bið þæs biscopes gemynd *ond* his geleornis þe is nemned *sanctus* Lupus. se wæs ærest lange on læwdum hade geseted, *ond* he wæs siofan gear on gesinscipe geseted ær his biscopdome, *ond* he wæs eft on his
 24 biscopdome on swa micelre fullfremednesse þæt he hælde laman mid his gebedum *ond* dumbe mæn *ond* deafe *ond* sweltendum monnum heora lif geedneowade. *ond* he self lifde on gneaðum woroldlife for gode: án tunece wæs his gegerela, *ond* þæt wæs
 28 hæren, *ond* beren hlaf wæs his gereorde, *ond* þæt hwilum ymb twa

6. heardan C.

8. ealra: capital letter B.

9. sume: capital letter B, 7 sume C; geberst C; micel om. C.

11. syndon C.

13. ó] na C; hi æfre C; manswergion C.

14. twentigðan C.

18. dryge B; dydon] deodan B (*d inserted above the line*); mænig C.

days before the monastery's gate without food or drink, asking for admission. Then the abbot received him into the monastery: there he learned his psalter in four months, and soon he led such an austere life before God that the brethren of the monastery said to 4 the abbot: 'Wherefore didst thou bring this man to us, since we cannot bear his rigorous ways?' Then he secretly went away from the monastery to a hill, and he stood there three years on a dry stone: altogether he stood forty-seven years in the desert. 8 In one year, a large wound broke open on one of his hips, and he stood the whole year on one foot. He performed many a divine miracle, which are all too long to relate, and even now men in the East swear by his name, and they never dare to commit 12 perjury when they swear by his name.

July 28. St. Nazarius and St. Celsus.

On the twenty-eighth day of the month is the commemoration of the martyr St. Nazarius and of his servant whose name was St. Celsus. A certain judge ordered them to be thrown into the sea, 16 because they would not renounce the Christian religion. Then they walked over the water, as if they were walking on dry land, and they performed many other miracles. Their bodies rest in the town of Milan.

20

July 29. St. Lupus.

On the twenty-ninth day of the month is the commemoration and the decease of the bishop who is named St. Lupus. At first he lived a long time as a layman, and he was married seven years before he became a bishop, and again in his bishopric he was of 24 such great perfection that by his prayers he healed lame and dumb and deaf men and renewed the life of the dying. He lived himself a frugal life in the sight of God: one tunic was his garment, and that was made of hair, and barley bread was his food, and 28 that sometimes for two days: but he always prayed with tears

20. twentigoðan C.

21. gemynd 7 his *om.* C; gewiten-
nes C.22. lange *om.* B; læwedum C.25. gebede C; 7 deafe *om.* B.

26. sylf C.

27. 7 his gegyrla was an tunece C;
ond þæt] seo C.28. gereord C; ymbe twegen dagas
C.

niht; ac he á wunode on wependum gebedum *ond* mid ælmessum him ceapode eces rices. þæs biscopes lichoma resteð on Trecassina þære byrig, þæt is on ure geþeode sæt Triticum.

July 30. St. Abdo and St. Sennes.

4 On þone þritegðan dæg þæs monðes bið þara æðelra wera tíð Abdo *ond* Sennes, þæt wæron twegen cristne ealdormenn on Persc-wara mægðe. þa het Decius se casere hi gebindan, forðam þe hi on Crist gelefdon, *ond* he het hi lædan to Rome *ond* þær deoflum 8 geldan. þa hi þæt noldon, þa het he hi nacode sendan on wildra deora geweald. þa weop eall Romana duguð for þære dæde, forðon þa weras wæron wlitige *ond* fægres lichoman. þa noldon þa wildan deor him onhrinan for godes ege, ac þurh oðerne martyrdom 12 hi heora lif geendedon, *ond* hira lichoman restað on Rome.

þonne se monað bið geendod þe we nemnað se æftera liða, þonne bið seo niht eahta tida lang, *ond* se dæg sextene tida.

August.

On þam eahtoðan monðe on geara bið an *ond* þritig daga. þone 16 monað mon nemneð on leden Agustus monað. Romana duguð hine nemde æryst þy noman, forðon þy ærestan dæge þæs monðes he getrymede Romana cynedóm *ond* oferswiðde þa þe ær þæt towurpon; *ond* on ure geþeode we nemnað þone monað weod- 10 monað, forðon þe hi on þam monðe mæst geweaxað.

August 1. The Maccabees.

On þone ærestan dæg þæs monðes bið þara martyra tid þe we nemnað Machabeos; þæt wæron seofon gebroðor *ond* heora modor, þa geprowedon deað for þære ealdan æ beþode ær Cristes acenned- 24 nysse. Antiochus, se oferhygdiga cyning, nydde hi þæt hi sæten swynen flæsc; þæt wæs godes folce forboden on þære ealdan æ, ac hit Crist eft geclænsode þurh his tocyme. þa hi þa þæt ne ge-

1. wunode á C.
2. him] he C; [þæs biscopes] þyses C; in tercassina C.
3. sæt tium C.
4. þrytgyðan C.

5. cristene C; perswara C.
7. Crist on eras. B; gelyfdon C.
8. gyldan C.
10. fægerea C.
11. hyra æthrinan C.

and with alms he purchased the kingdom of heaven. This bishop's body rests in the town of Tricassae, that is in our language at Troyes.

July 30. St. Abdo and St. Sennes.

On the thirtieth day of the month is the festival of the noble men 4
Abdo and Sennes: they were two Christian chieftains in the
country of the Persians. The emperor Decius commanded them
to be bound, because they believed in Christ, and to be brought
to Rome and there to sacrifice to the idols. As they would not 8
do that, he ordered them to be brought naked into the presence
of wild animals. Then all the men of Rome wept for this deed,
because the men were handsome and fair in appearance. The wild
beasts would not touch them for fear of God, but by another torture 12
they ended their lives, and their bodies rest at Rome.

When this month is ended that we call the latter Liča, the
night lasts eight hours, and the day sixteen hours.

August.

In the eighth month of the year there are thirty-one days. 16
This month is called in Latin the month of Augustus. The Roman
people first called it by that name, because on the first day of the
month he established the Roman empire and overthrew those who
formerly had destroyed it; in our language we call the month 20
weedmonth, because in this month they grow most of all.

August 1. The Maccabees.

On the first day of the month is the festival of the martyrs
whom we call the Maccabees; they were seven brothers and their
mother who suffered death according to the command of the old 24
law before the birth of Christ. Antiochus, the haughty king,
urged them to eat hog's flesh: that was prohibited to God's
people under the old law, but Christ made it clean again by his

- | | |
|---------------------------------------|---------------------------------|
| 13. geendon (!) B. | 18. getymbrede C. |
| 14. eahta] .VIII. B, ehta C; sextene] | 22. machabeorum C; gebroðru |
| .xvi. B, syxtyne C. | C. |
| 15. an .xxxi. B. | 24. antiochius C; ofermodega C; |
| 16. monað om. C. | æton swynes C. |
| 17. særest C; þy] þam C; þy] on | 26. crist hit C; hi þa] hi C. |
| ðam C. | |

þafedon, þa het he æghwylcne æfter oðrum acwellan ondryslicum
 witum. þa hyra syxe wæron acwealde beforan þære meder, þa
 cwæð heo: 'nat ic hu ge ætywdon on minum innoðe: ne forgeaf
 4 ic eow gast ne lif, ac middangeardes scyppend, se eow agyfð eft
 gast *ond* lif mid mildheortnesse on domes dæge.' þa gyt wæs se
 gingesta to lafe; þa swor se cyning þæm þæt he wolde hine weligne-
 gedon, gif he hine wolde oncyrran from godes æ. þa onhyld
 8 seo modor hig to þam cnihte *ond* cwæð: 'sunu min, myltsa me *ond*
 onfoh deaðe þæt þu si efenmedome pinum broðrum.' þa cwæð se
 cniht to þam cyninge: 'ic sylle mine sawle *ond* minne lichoman
 for usse fædera þeodscipe, swa mine broðor dydon.' þa het se
 12 cyning þone hyra ealra grimlicost acwellan *ond* þa modor ealra
 neahst. *ond* þa sona æfter þon þa gefeol hine se ofermodiga cyning
 of his scrīde: þa afulode he sona, swa þæt nænig mon ne meahte
 aræfnan þone stenc ne furðor he sylfa; ac he aweol eal wýrmum
 16 *ond* earmlice swealt on elpeodigum muntum. se wæs ær swa ofer-
 hydig þæt him wæs gesewen þæt he meahte on scipe liðan on
 eorðan *ond* mid his fotum gangan on wid sæ *ond* mid his handum
 gerécean heofenes tungol.

August 1. St. Germanus.

20 On þone ylcan dæg bið *sancte* Germanus geleornys þæs bisceopes,
 se com on þas Bretene ofer sæ on Brytwala dagum; *ond* he dyde
 her monegu wundor ge on sæ ge on eorðan, *ond* his dæda syndon
 awritene ealle mid endebyrdnesse on Ongelcýnnes bocum.

August 1. St. Eusebius of Vercelli.

24 On þam ylcan dæge byð þæs bisceopes tid *sancti* Eusebii. he wæs
 þære burge bisceop Vercellensis, *ond* him wæs on swefne geywed
 hwylce dæge he sceolde to Criste geleoran. he seah on slæpe þæt
 he on flyhte wære on þam Kalendas dæge Augustus, þæt ys on

3. ywdon C; on *om.* C; minum :
 n *a'ove the line* B.

4. ac dyde C; eft agyfð C.

5. dæg C.

6. hyne wolde C; weligne—wolde
om. C.

7. gecyrran C; from cristes gelea-
 fan (1) 7 fram C.

8. to þ. *en. om.* C.; to þam *twice* B.

11. ure C; broðro C.

12. cing B; wælgrimlicost C.

13. nehst C; oferhydiga C.

coming. When they would not assent to this, he ordered every one of them after the other to be executed with horrible tortures. When six of them had been killed in the presence of their mother, she said: 'I know not how ye appeared in my womb: I did not 4 give ye soul or life, but the Creator of the world, who in his mercy will give you soul and life again on Doomsday.' Then the youngest was still left: the king assured him by an oath that he would make him wealthy, if he would turn his mind from the 8 law of God. Then the mother bowed down to the youth and said: 'My son, have compassion on me and submit to death, that thou mayest be just as worthy as thy brothers.' The youth then said to the king: 'I lay down my soul and my body for the law of 12 our fathers, as my brothers have done.' Then the king ordered him to be killed most cruelly of all and the mother last of all. Soon after this the haughty king fell from his chariot: then he soon became rotten, so that nobody could bear the stench any more 16 than he himself; but he was all covered with worms and died wretchedly in the mountains abroad. He was formerly so arrogant that he thought he might travel over land on a ship and walk on the wide ocean with his feet and reach with his hands the stars 20 of heaven.

August 1. St. Germanus.

On the same day is the decease of the bishop St. Germanus, who came over the sea to Britain in the days of the Celtic Britons; he performed many miracles on the sea as well as on land, and his 24 deeds are all described in their order in the history of the English people.

August 1. St. Eusebius of Vercelli.

On the same day is the festival of the bishop St. Eusebius. He was bishop of the town of Vercelli, and in his sleep it was revealed 28 to him on which day he was to depart to Christ. He saw in his sleep that he was in flight on the calends of August, that is on the

14. 7 þa C.

15. apollian C; furðor om. C.

19. geræcan C.

20. gewytennys C; þæs halgan C.

21. on om. C.

22. her] ær C; sár] é C.

24. þone y. dæg C.

25. bisceop þe is nemned C; onywed C.

26. gewítan C.

27. dæge ðe is cweden kalendas C.

þone dæg æt hlafsenunga, *and* he þa gefleah on swiðe heage dune. þæt swefn him tacnode þy ylcan dæge þæt hit sceolde beon his lifes ende þurh martyrdom, *and* his gast gefleogan to heofena heah-
4 nysse.

August 2. St. Stephanus.

On þone æfteran dæg þæs monðes bið *sancte* Stephanes þrowung þæs papan. he wæs gemartyrod on Valerianus tidum þæs caseres, *and* his lichoma is bebyrged in Calistes mynstre æt Rome. þæs
8 papa geseft þæt mæssepreostas *and* diaconas ne sceoldon brucan gehalgodra mæssehræglā to nænegum woroldbroce ne nō buton on cyricean anre.

August 2. St. Theodota.

On þone ylcan dæg byð þære wydewan þrowung mid hyre þrym
12 sunum þære nama ys Theodota, *and* hyre yldesta sunu is nemned *sanctus* Euodius; hi wæron in þære mægðe Biðinia *and* in þære byrig seo is nemned Necia. þære burge ealdormon, se wæs on naman Necitius, he het sumne scandfulne man, se wæs on naman
16 Hirtacus, bysmrian þa halgan wydewan mid hys fyrenlustum. þa he hyre nealæhte, þa stod hyre big iong man fæger mid gyldenum hræglum gegyred; þæt wæs godes engel, se hine sloh mid his fyste on þæt næsþyrl þæt þær utfleow ungeendod blod, *and* seo
20 halige wydewe æfter þam þurh fyr geendode hyre lif mid hyre þrym sunum.

August 3. Discovery of the body of St. Stephen.

On þone þryddan dæg þæs monðes byð mærsod *sancte* Stephanes lichoman gemetnes þæs ærestan martyres: se wæs gemeted
24 þurh sumne mæssepreost, se wæs on naman Lucianus. se wæs sume frigeniht in cyricean; þa on þa þridan tīd þære nihte

1. heahe C.
2. getacnode C.
3. gefleah C.
5. dæg *om.* B; stefanus B; ðrowong B (*a v over o*).
6. tidum] timan C.
7. is *om.* B.
8. sceal (!) C.

9. nanū C; woroldbrýce C; ne nō *om.* C.
10. cyrcan C.
11. þrym: r *above the line* B.
12. theotote C; is] wæs C; nemded B.
13. efodus C; 7 hi C; in] on C; in] on C.

day of the blessing of loaves [Lammasday]¹, and that then he flew up to a very high mountain. The dream showed him that on the same day there would be an end of his life by martyrdom, and that his spirit should fly to the heights of heaven. 4

August 2. St. Stephanus.

On the second day of the month there is the passion of the pope St. Stephanus. He was martyred in the time of the emperor Valerianus, and his body is buried at Rome in the minster of Calixtus. This pope decreed that mass-priests and deacons should not put consecrated surplices to any worldly use whatever except in church alone.

August 2. St. Theodota.

On the same day is the martyrdom of the widow with her three sons whose name is Theodota, and her eldest son is called St. 12 Euodius; they lived in the province of Bithynia and in the town called Nicæa. The prefect of the town, Necitius by name, bade an infamous man named Hyrtacus defile the holy widow with his sinful lust. As he approached her, a handsome young man clad in 16 golden garments stood near her: that was God's angel, who hit him with his fist on the nostril that blood flowed out unceasingly; and after this the holy widow's life was ended by fire together with her three sons. 20

August 3. Discovery of the body of St. Stephen.

On the third day of the month the discovery of St. Stephen the first martyr's body is celebrated. It was found by a mass-priest named Lucianus. When he was in church on a Thursday night, Gamaliel's ghost appeared to him at the third hour of the night, he 24

- | | |
|---|--|
| 14. genemned necie C; se om. C. | 19. næsþyrlo C; ungeendod—fyr |
| 15. nicetius B; he: <i>capital letter</i> | om. B. |
| B. | 20. ungeendode B. |
| 17. genealsæhte C; sum fæger geong | 22. gemæroð C; sça C; stehpanes |
| man C. | B. |
| 18. his: i above the line B, om. | 23. myttynge C; se: <i>capital letter</i> B. |
| in C. | 25. on cyrcan C. |

¹ Cockayne here refers to *Leechdoms* v. iii, p. 290.

ætywde him Gamalielis gast healfslæpendum *ond* him þriwa
 onhrán mid gyldenre gyrde *ond* him to cwæð: 'Luciane, Luciane,
 Luciane, gang saga þisum biscope in Jerusalem þæt he do Ste-
 4 phanus lichoman up of eorðan; saga him þæt he ys on *twentigum*
 milum from Hierusalem neah þam tune þe ys nemned Cafarga-
 malam on þam lande þe is cweden Lagabra.' þa sæde se mæsse-
 preost þæt þam biscope; þa sende se biscop hine *ond* oðre halige
 8 weras mid him; þa dulfon hi in þære ylcan stowe, þa gemetton
 hi stán mid eorðan bewrigenne, þa wæs on þam awriten: her is
 se godes[peow] Stephanus. þa sægdon hi þæt þam biscope, þa com he
 þider mid oðrum halgum hisceopum; þa ontyndon hi þa þruh,
 12 þa com þær út micelre wynsumnesse stenc, *ond* monige untrume
 men þær wæron sona hale gewordene. þa gelæddon hi þone lichoman
 in Hierusalem; hit wæs ær þær singal druwung, *ond* sona
 æfter þam com gepuhtsum rén on eorðan.

August 5. St. Oswald.

16 On þone *fifan* dæg þæs monðes bið *sancti* Oswaldes tíð, þæs
 cristenan kyninges, se ricsode *nigon* gear in Bretene, *ond* him
 sealde god inare rice þonne ænigum his foregengum. him wæron
 underþeodde þa *feower* þeoda þe syndon on Bretene, þæt syndon
 20 Brytwalas *ond* Peohtas *ond* Sceottas *ond* Ongle. Oswald endade
 his lif in gebedes wordum þa hine mon sloh, *ond* þa he feol on
 eorðan, þa cwæð he: '*deus miserere animabus;*' he cwæð: 'god,
 miltsa þu saulum.' his handa siondan ungebrosnode in þære
 24 cynelican ceastre seo ys nemned Bebbanburh, *ond* his heafod wæs
 gelæded to Lindesfearne éa, *ond* se lichoma ys elles in Lindesse
 mægðe æt Beardanegge, *ond* his wundor wæron miclo ge beheonan
 sê ge begeondan.

2. cwæð him to C.
3. in] on C; stehpanus B.
4. xx B.
5. mila C; cafarcamalā B.
6. dalagabar C.
8. 7 þa dulfon C; in] on C;

þa C.

10. stehpanus B; þa C.
12. micelre B, micel C.
13. geworden C.
14. in] on C; Hit B; sing. druw. ær
þam C.
15. genihtsum C.
16. .v. B; scē C.

being half asleep, touched him three times with a golden rod and said to him: 'Lucianus, Lucianus, Lucianus, go and tell that bishop in Jerusalem to take up from the earth the body of St. Stephen; tell him that it is twenty miles from Jerusalem near the town called Cafar- 4 gamala in the district named Dalagabra.' When the mass-priest had told it the bishop, he and other holy men were sent by him. When they were digging in the said place, they found a stone covered with earth on which was written: here lies Stephanus 8 [the servant] of God. When they had made this known to the bishop, he came with other holy bishops, and after they had opened the coffin there came forth an exceedingly pleasant smell, and there many suffering people were immediately cured. Then they brought 12 the body to Jerusalem; before this there had been a continual drought, and directly after that plentiful rain fell on earth.

August 5. St. Oswald.

On the fifth day of the month is the festival of St. Oswald, the Christian king, who reigned nine years in Britain, and God gave 16 him greater power than any of his predecessors. Subject to him were the four tribes that are in Britain: these are the British Celts, the Picts, the Scots, and the English. Oswald ended his life with words of prayer when they slew him, and as he fell down 20 upon the ground, he said: '*deus, miserere animabus.*' He said: 'God, have mercy on the souls.' His hands are undecayed in the royal town called Bamborough, and his head was brought to the isle of Lindesfarne, the rest of the body is at Bardney in the dis- 24 trict of Lindsey, and his miracles were great on this side as well as beyond the sea.

17. cristinan B; .viii. B; Brytene C.

18. foregengena C.

19. onderpeodde B (*first o partly erased*), underpeodded C; .iiii. B; þa þe C; Brytene C.

20. geendode C.

21. on his gebedwordum C; mon: n *above the line* B; ond þa] ond C.

23. sindon C.

25. lindesfeare B, lindesfarena C; in] on C.

26. beardan ige C; micle C.

August 6. St. Sixtus.

On þone *sextan* dæg þæs monðes bið *sancti Sixtes* þrowung þæs papan in Rome mid his *sex deaconum*. þone *Syxtum* nedde Decius se casere to Tiges deofolgilde. þa cwæð he to þam deoful-
 4 gylde: 'towyrpe þe Crist; ' þa sona gefeol þæs deofolgyldes huses sum dæl. þa het se casere hine gemartyrian mid his deaconum, and his lichoma resteð in þam mynstre Caesti, and his deaconas in þam mynstre Pretextate.

August 7. St. Donatus and St. Hilarinus.

8 On þone *seofodan* dæg þæs monðes bið þæs *biscope* þrowung *sancti Donati* and þæs muneces mid him *sancti Hilarini*. he wæs biscop in þære ceastre Arretensi, and þa he ærestan siðe mæssan sang, þa eodon þa hæðenan weras in to þære cirican and toslagon
 12 his glæsenne calic. þa gesomnode se biscoep þa brocu and him to drihtne gebæd: þa wæs se calic eft swa gehal swa he ær wæs, and þy ilcan dæge for þy wundre þær onfeng fulwihte twa hund monna and fif and feowertig monna.

August 8. St. Afra and St. Hilaria.

16 On þone *eahtoðan* dæg þæs monðes bið *sancta Affra* þrowung and hire modor mid hire, þære noma wæs *sancta Hilaria*, and hire preo þeowena, þa wæron on naman *sancta Digna* and *sancta Eunia* and *sancta Eutropia*. sio Affra wæs ærest forlegorwif mid
 20 hire þeowenum, hio þa eft þeah gelyfde gode and fulwihte onfeng þurh þa wundor þe heo geseah æt þam biscope *sanctus Narcissus*. ac se dema Gaius mid witum heo ongon æft nedan to hæðenscipe and cwæð hire to: 'þu eart *meretrix*, þæt is forlegorwif, forðon
 24 þu eart fræmde from þara cristenra manna góde.' þa cwæð *sancta*

1. *sixtan* C, -vi. B; scē C; mæsse 7 þrow. C.

2. in] In B, on C; mid] 7 C; his *six* *diacona* myð hym C; nydde C.

3. to *om.* B; Tiges] ð he gelyfde on his C; -gild C.

4. tofeoll C.

5. gemartyrian: ge- above the line B.

6. in] In B, on C.

7. in] on C; mynstre B (nþ on *erasure*); pteextate C.

8. -vii. B; þrowung B.

10. in] In B, on C; awritensi B, *aritensi* C.

11. into] Into B, on C; cyrcan C.

12. glæsen C; þæge (!) brycas C.

13. gesund C.

August 6. St. Sixtus.

On the sixth day of the month is the martyrdom of the pope St. Sixtus in Rome with his six deacons. This Sixtus was pressed by the emperor Decius to worship Mars. Then he said to the idol: 'May Christ destroy thee:' and immediately a part of the 4 idol's temple fell down. Then the emperor ordered him to be martyred with his deacons; his body rests in the cemetery of Calixtus, and his deacons in the cemetery of Prætextatus.

August 7. St. Donatus and St. Hilarinus.

On the seventh day of the month is the passion of the bishop 8 St. Donatus and of the monk St. Hilarinus with him. He was bishop in the town of Arezzo, and when he celebrated mass for the first time, the pagans entered the church and broke his glass chalice. The bishop collected the fragments and prayed to God: 12 then the chalice was as whole again as it had been before. On the same day, two hundred and forty-five men received baptism on account of the miracle.

August 8. St. Afra and St. Hilaria.

On the eighth day of the month is the martyrdom of St. Afra 16 and of her mother named St. Hilaria with her and of her three servants, who were named St. Digna, St. Eunomia, and St. Eutropia. This Afra was first a harlot together with her servants, yet afterwards she believed in God and received baptism in consequence of 20 the miracles that she saw performed by the bishop St. Narcissus. But Gaius the judge tried by tortures to compel her again to become a pagan and said to her: 'Thou art *meretrix*, that is, a harlot: therefore thou art a stranger to the God of the Christian people.' 24

14. þy] þam ylcan C.
 14, 15. .oc. moþ 7 .xlvi B.
 16. .viii. B; affan C.
 17. modor] mor B; hilaia B.
 18. preo] feower C; eonominā B,
 eudomia C.
 19. 7 sca theodote C; eotropia B,
 forlegoswif C.

20. þeah heo C; eft þeah om. C; on
 god C.
 21. þe twice in B; biſc. þe wæs
 nemned C.
 22. æft om. C.
 23. forlegoswif B.
 24. fræmde] æmde B (above the line
 two indistinct letters on erasure).

Affa: 'Crist self sægde þæt he for þam synfullum monnum astige of heofenum on eorðan.' þa het se dema hi nacode gebindan to anum stenge *ond* hi bænnan mid fyre, *ond* heo þæs dyde gode
 4 þancunga *ond* hire gast onsende; *ond* cristene men gemittan hire lichoman gesundne æfter þam fyre *ond* hine bebyrgdon on þære æfteran mile fram þære ceastre þe is nemned Augusta.

August 9. St. Romanus.

On þone *nigedān* dæg þæs monðes bið þæs cempa tid se is
 8 nemned *sanctus* Romanus. se gelyfde on god, forðon þe he geseah godes engel stondan *ond* drygan mid sceatan *sancti* Laurentius limu, þa Decius se casere hine het swingan mid irenum gyrðum tyndehtum; *ond* he þa onfeng fulwihte *ond* geprowade martyrdom
 12 for Criste, *ond* his lichoma is bebyrged æt Rome on þam lande Verānum.

August 10. St. Lawrence.

On þone *teogðan* dæg þæs monðes bið *sancti* Laurentius tid þæs archidiacones æt Rome. se sealde monegum blindum men gesihðe,
 16 *ond* he gedælde eall þa goldhord þa þe wæron in godes cyricum æt Rome þearfendum monnum *ond* elpeodegum; *ond* þa forðon Decius se hæðena kasere hine tintregode mid unasecgendlicum witum. *ond* æt nehstan he hine het apenian on irenum bedde
 20 *ond* hine þa cwicne hirstan *ond* brædan, *ond* swa hine mon ma hirste, swa wæs he sægerra on ondwlitan. *ond* þa onhof Laurentius his egan up *ond* cwæð to þam kasere: 'geseoh nu, þu earma, et nu þas sidan þe her gehyrsted is *ond* acer me on þa oðre;' *ond*
 24 þa dyde he gode þancunga *ond* his gast onsende to heofnum. *ond* on æfentid Iustinus se mæssepreost *ond* Ypolitus, se cristena tungerefa, unrote *ond* wepende hi byrgdon his lichoman on þam lande Veranum on þam wege þe hi nemnað æt Rome Tiburtina.

1. þam om. C.
2. heofone C.
5. ansund C.
6. agusta C.
7. .viii.^{an} B; tid om. C.
8. on god om. B.
9. scytan C; scē C.
10. stingan B; isenum C.

11. tyndehtum] tyn dagas C. (!)
12. lichoman C.
14. .x.^{an} B; teoðan C; scē C; tid om. B.
15. æt Rome om. B; Sé B; monnum C; gesiðþe B.
16. þa goldh.] þ goldh. C (*but* þa þe, as in B); in] In B, on C.

St. Afra said : ' Christ himself said that for the sinful people he had descended from heaven on earth.' Then the judge commanded her to be bound naked to a pole and to be burnt with fire ; she offered God thanks for this and sent forth her spirit. Christian 4 men found her body unhurt after the burning and buried it two miles from the town that is called Augusta ¹.

August 9. St. Romanus.

On the ninth day of the month is the festival of the soldier called St. Romanus. He believed in God, because he saw God's 8 angel standing and drying St. Lawrence's limbs with a cloth, when the emperor Decius ordered him to be scourged with red-hot iron rods ; and he received baptism and suffered martyrdom for Christ's sake, and his body is buried at Rome on the *ager Veranus*. 12

August 10. St. Lawrence.

On the tenth day of the month is the festival of St. Lawrence the archdeacon at Rome. He restored the sight of many a blind man, and he distributed all the treasures that were in God's churches at Rome to poor men and foreigners ; and therefore the 16 pagan emperor Decius afflicted him with unspeakable tortures. At last he commanded him to be stretched out on an iron bed and to roast and broil him there alive ; and the more he was roasted, the fairer he was to look at. Then Lawrence raised his eyes and 20 said to the emperor : ' Look here now, thou poor one, eat this side that is roasted and turn me on the other : ' and after this he offered God thanks and sent forth his spirit to heaven. In the evening, the mass-priest Justinus and Hippolytus, the Christian town-reeve, 24 buried his body sadly and with tears on the *ager Veranus* on the road which at Rome is called Tiburtina.

- | | |
|------------------------------------|--------------------------------------|
| 18. hæðena added above the line C. | 22. eagan C ; beseoh ðe C ; þu added |
| 19. isenum C. | above the line C. |
| 20. het hine C ; þa om. B ; ma] | 23. acer] wend C. |
| swýðor C. | 24. heofenum C. |
| 21. fægror C ; ondwlitan : n above | 25. bebyrigdon C. |
| the line B. | 27. 7 on þam wege C. |

¹ Augusta Vindelicorum = Augsburg.

August 11. St. Tiburtius.

On þone *endleſtan* dæg þæs monðes bið þæs halgan weres
 gemind sancti Tiburtii. se wæs in Rome, *ond* swiðe late he wolde
 onfon Cristes geleafan *ond* fulwihte *ond* deofolgyld forlætan, ac purh
 4 þa wundor þe he seah Sebastianum don he onfeng fulwihte, *ond*
 Sebastianus him onfeng æt fulwihte; *ond* he wæs siððan swa ful-
 fremed in godes geleafan þæt, gif he song his credan oððe pater-
 noster on untrumne mon, he wæs sona hal. ac þa wæs sum swiðe
 8 facenful mon in Rome, se wæs on noman Torquatus, se geypte
 hæðenum deman þæt þæs Tiburtius wæs cristen, *ond* þa he wæs
 befangen in circean æt his gebede *ond* to martyrdome gelæded.

August 12. St. Euplius.

On þone *twelftan* dæg þæs monðes bið sancti Euplies þrowung.
 12 se bær Cristes godspel in fodre ofer his sculdrum swa hwæder swa
 he eode: *ond* he þa com in þa ceastre þe is nemned Catinentia *ond*
 he eode in þæt domern þær þær Calvisianus se dema wæs in
 miclum gemote mid hæðenfolce. þa ontynde Euplius þæt Cristes
 16 godspel *ond* sæde þam folce hwæt þa godspelleras feowere sægdon he
 þam ondryslcan godes dome; *ond* þa forðon yrsode se dema *ond*
 het hine beheafðian; *ond* þa he wæs læded to þære þrowunge, þa
 ontynde se heofon, *ond* he geseah urne dryhten in his þrymme.

August 13. St. Hippolytus.

20 On þone *þreotegðan* dæg þæs monðes bið þæs þroweres gemynd
 sancti Ypoliti. se wæs tungerefa on Rome, ac he gelyfde gode
 purh þa wundor þe he geseah æt sancte Laurentie þam deacone,
ond he onfeng fulwihte *ond* ealle his þeowas gefreode. þa het
 24 Valerianus, Decies prafest þæs caseres, gebindan pysne Ypolitum

1. .xi.^{an} B. 2. in] In B, on C.
 3. geleafan C; ac þa C; purh þa]
 purh B.
 4. geseah C.
 5. 7 Sebast.—fulwihte om. C.
 6. in] In B, on C; þæt] dæþ B;
 credon C.

8. torquatus C, torquatis B;
 geopenode C.

9. þam hæðenum C; after *ond*
an erasure of two letters B; þ C.
Another erasure after wæs B, on
 þam C.

11. .xii.^{an} B; euplis BC.

August 11. St. Tiburtius.

On the eleventh day of the month is the commemoration of the holy man St. Tiburtius. He lived in Rome, and very late he would accept the Christian faith and baptism and give up the worship of idols, but in consequence of the miracles which he saw Sebastian ⁴ perform, he received baptism, and Sebastian was his sponsor; and after that he was so perfect in his belief in God, that if he recited his creed or paternoster over a sick man, he was soon cured. But there was a very deceitful man at Rome, Torquatus by name, ⁸ who disclosed to the heathen judge that this Tiburtius was a Christian; then he was seized in church at his prayers and led away to his martyrdom.

August 12. St. Euplius.

On the twelfth day of the month is the passion of St. Euplius. ¹² He carried Christ's gospel in a case on his shoulders whithersoever he went. He came into the town called Catania and went into the court-house, where the judge Calvisianus was in a large assembly with heathen folks. There Euplius uncovered Christ's gospel and ¹⁶ told the people what the four evangelists said about the terrible judgment of God. For that reason the judge became angry and ordered him to be beheaded; and when he was led to his martyrdom, heaven was opened, and he saw our Lord in his glory. ²⁰

August 13. St. Hippolytus.

On the thirteenth day of the month is the commemoration of the martyr St. Hippolytus. He was town-reeve at Rome, but he believed in God on account of the miracles which he saw St. Lawrence the deacon perform, and he received baptism and liberated ²⁴ all his slaves. Then Valerianus, an officer of the emperor Decius,

12. *cripes* (I) B; in] on C; *gescyl-*
drum C.

13. in] on C; *continentia* C.

14. in] on C; *se dema om.* B.

15. *hæðefolce* B, *hæðenum folce* C;
untynde B; *euplis* C, *eplius* B.

17. *þa om.* C.

18. *gelæded* C.

19. on *godþrymme* C.

20. *XIII^{ad}* B, *þrytteoðan* C.

21. on *god* C.

22. *þurh added on the margin* B;
wyndor (u over y) B.

23. *he gefreode* C; *Ða* C.

24. *þysne ypol.* geb. C.

on wildu hors þæt þa hine drogon on gorstas *ond* on þornas; *ond* þa gebæd he him to drihtne *ond* onsende his gast, *ond* þa hors forleton þone lichoman. *ond* þa ymbe medmicelne fyrst æfter þam
 4 swealt Valerianus se prafost, *ond* ærðam he swulte he clypode *ond* cwæð: 'eala, Laurentius, þæt þu me gebundenne mid fyrennum racenteagum tyhst in éce fýr.' *ond* Decius se casere awedde; *ond* he clypode ær he swulte *ond* cwæð: 'eala, Yppolitus, þæt þu me
 8 grimlice lædest gebundenne in forwyrd.'

August 13. St. Cassianus.

On þone ylcan dæg byð þæs martyres tid *sancti* Cassiani, se wæs lareow geongra manna in godes é. ac þa com þær sum hæðen kasere, þa alyfde se þam cnihtum þæt hi hine ofslogon mid heora
 12 writbredum *ond* hine ofsticodon mid hira writeyrenum; *ond* his prowung wæs þe lengre *ond* þy heardre þy þe hyra handa wæron unstrange hine to acwellanne.

August 15. Assumption of the Virgin Mary.

On þone *fifteogðan* dæg þæs monðes bið seo tid, þæt is *sancta*
 16 Marian tid: on þone dæg heo geleorde of middangearde to Criste, *ond* heo nu scineð on þam heofonlican mægene betwyh þa preatas haligra fæmnena, swa swa sunne scineð on pisne middangeard. englas þær blissiað, *ond* heahenglas wynsumiað, *ond* ealle þa
 20 halgan þær gefeoð in *sancta* Marian. *sancta* Maria wæs on *feower* *ond* *sixtegum* geara þa þa heo ferde to Criste. *sancta* Maria is godfæder snoru *ond* godes suna modur *ond* haligra sawla sweger *ond* seo æðele cwen þara uplicra cesterwara; seo stondeð on þa
 24 swyðran healfe þæs heahfæder *ond* þæs heahcyninges.

August 17. St. Mommos.

On þone *seofonteogðan* dæg þæs monðes bið þæs halgan cnihtes

- | | |
|--|--|
| 1. untame C; þa om. B. | 9. sð C. |
| 2. him] hyne C. | 10. in] on C; þær om. C; sunes hæðenes caseres rice C. |
| 6. in] on C. | 11. ofslogen B, onalagon C. |
| 7. <i>ond</i> clypode C; <i>ond</i> cwæð om. | 12. writingisenum C. |
| B. | 13. þy] þe C; wæro (!) B. |
| 8. gebund. lædest C; in] on C. | |

ordered this Hippolytus to be bound on wild horses that they might drag him into the brambles and thorns: then he prayed to God and gave up his ghost, and the horses left the body. A short time afterwards the officer Valerianus died, and before he died he cried out and said: 'Alas, Lawrence, that thou draggest me into eternal fire bound with fiery fetters.' The emperor Decius went mad, and before he died he called out and said: 'Alas, Hippolytus, that thou fiercely leadest me bound into perdition.'

8

August 13. St. Cassianus.

On the same day is the festival of the martyr St. Cassianus, who was a teacher of youths in the law of God. But a pagan emperor came there who allowed the children to kill him with their slates and to stab him with their pencils, and his martyrdom was the longer and the heavier, as their hands were too weak to kill him.

August 15. Assumption of the Virgin Mary.

On the fifteenth day of the month is the festival which is that of St. Mary: on this day she departed from the world to Christ, and now she shineth in the heavenly host among the crowd of holy women, as the sun shineth on this world. Angels rejoice there, and archangels exult, and all the saints are glad with St. Mary. St. Mary was sixty-four years old when she went to Christ. St. Mary is daughter-in-law of God the Father and the mother of God's son and mother-in-law of the holy souls and the noble queen of the dwellers in heaven; she stands on the right side of the great Father and King.

August 17. St. Mommos.

On the seventeenth day of the month is the festival of the holy

15. .xv.^{ad} B, fiteoðan C; mon-
pys B; þæt is] þe C.

16. maria C; tid om. C; gewat C.

17. mægne C; þa] engla C.

20. LXIII^{um} B.

21. geara—Criste om. B.

22. modur: d erased B.

23. uplica B; on þa] to þære C.

24. þæs heahf. ond om. C; hea-
han C.

25. .xvii.^{ad} B, -teoðan C; bið hal-
gan C.

tid *sancti Mommos*; se wæs twelf wintre cniht þa he for Criste campode. he wæs in Cesarea þære ceastre in Capadocia þære mægðe. þa he þær geseah deofolgild begangan, þa gewat he in
 4 þone piccestan wudu, *ond* him com unrim wildeora þær to *ond* hine weorðodon; *ond* he lifde be þara wildeora meolcum, *ond* þonne he his boc rædde, þonne sæton þa wildeor ymbutan hine. þa Alexander se gerefa het hine him to gelædan *ond* hine þreade mid
 8 miclum witum from Cristes geleafan. þa he hine swiðost þreade, þa com þær micel leo, se wæs ær mid þæm cnihte on þam wuda, *ond* se leo cwæð: 'eala, Mommos, þu eart ure hyrde, ic eom nu genyded from godes englum þæt ic for þe sprece from minre
 12 gecynde.' *ond* þa abat se leo þara hæðenra *ond* þara Judea þara þe hine bysmrodon swa fela þæt þæt blod arn of þære ylcan stowe swa flod; *ond* þa bebad him se cniht þæt se leo hwurfe eft to his stowe. *ond* þa het se dema hine sténan; þa com stefn of heofo-
 16 num, *ond* seo cwæð: 'cum, Mommos, heofenas þe synt mid gefean ontynede, *ond* Crist stondeð æt þam ærestan gete *ond* þe gelædeð in his neorxnawong.' *ond* þa onsende *sanctus* Mommos his gast to gode.

August 18. St. Agapetus.

20 On þone *eahtategðan* dæg þæs monðes bið þæs martyres tid on Rome *sancti Agapetes*, þæs mæssesang mæg gemetan se þe seceð on þam niwran *sacramentorium*, þæt is on þam niwan mæssebocum.

August 19. St. Magnus.

On þone *nigontegðan* dæg þæs monðes bið þæs martyres tid
 24 *sancti Magni*, þæs mæssesang bið gemeted on þam ylðran mæssebocum.

1. mommes C; gearc C.
 2. in] on C; cessaria C; in] In B, on C.
 3. þa þær C; begán C; in] on C.
 4. com to C; wyldra deora C; þær to om. C.
 5. lifode C.

6. bec C; wildan deor ymb hine utan C, ymutan B; þa het C.
 7. gerefa: ge- above the line B; hine] hi B; to him C; mid twice in C.
 10. leo om. C; eala om. C; momme C.

child St. Mommos : he was a child of twelve years when he fought for Christ. He lived in the town of Cæsarea in the province of Cappadocia. When he saw the idols being worshipped there, he went into the thickest wood, and a great number of wild beasts came there to 4 him and honoured him ; and he lived on the wild beasts' milk, and when he read his book, the wild beasts sat round about him. Then the reeve Alexander ordered him to be brought before him and tried by threats to estrange him from the Christian faith. When 8 he threatened him most, a lion who had been in the wood with the lad came there, and the lion said : ' Oh Mommos, thou art our shepherd, I am now forced by God's angels that I speak for thee against my nature.' Then the lion killed so many of the pagans 12 and Jews who had abused him that the blood streamed over the same place like a flood, and then the lad bade the lion return again to his lair. When the judge had ordered him to be stoned, there came a voice from heaven that said : ' Come, Mommos, the heavens 16 are joyfully opened to thee, and Christ stands at the first gate and leads thee into His paradise.' Then St. Mommos sent forth his spirit to God.

August 18. St. Agapetus.

On the eighteenth day of the month is the festival of the martyr 20 St. Agapetus in Rome, whose service can be found by him who looks for it in the later sacramentary, that is in the new mass-book.

August 19. St. Magnus.

On the nineteenth day of the month is the festival of the martyr 24 St. Magnus, whose service is met with in the older mass-books.

- 13. of] on C.
- 14. him *om.* C ; hwurfeð se leo (*by a later hand*) C.
- 16. mommes C ; heofnas C ; syn-
don C.
- 17. ontyned C.
- 18. in] on C ; mommes C.

- 20. -xviii. B ; ethateoðan C.
- 21. agapites B, agapiti C ; man
mæg C ; secð B.
- 22. niwan C ; sacramentorum BC ;
niwan *om.* B.
- 23. -xviii.^{an} B, nigonteoðan C.
- 24. . . . sang B (*on erasure*).

August 22. St. Symphorianus.

On þone *twa ond twentegðan* dæg þæs monðes bið þæs weres tid
sancti Symforiani, se wæs in Galwala mægðe in þære ceastre
 Augustodunensi; se onfeng fulwihte þa he wæs preora geara
 4 cniht. þa he wæs in werlicre giuguðe, þa nydde hine Heraclius,
 hæðen ealdormon, þæt he weorðode deofolgyld. þa cwæð he: 'ne
 do ic þæt, forðon þe þeos mennisce tyddernes bið swa slidende swa
 þæt glæs: þonne hit scíneð *ond* þonne tobersteð, ac godes wuldor
 8 nafað nænigne ende.' þa bebead se ealdormon þæt hine mon lædde
 to cwale. þa clypode his modor of þam ceasterwealle *ond* cwæð:
 'cild, cild, Symforiane, beo nu arod *ond* ne ondræd þe nó þone deað
 se þe gelædeð to life. luca to þam þe on heofonum ricsað, ne
 12 bið þe tó todæg lif afyrred, ac bið gewended in þæt betere. þu
 cild, todæg þu leorest to þære uplican eðelnesse.' þa wæs he be-
 heafdud butan þam wealle, *ond* he wæs on þam felda bebyrged in
 lytylre cytan *ond* hwæðre mid heofonlicum mægnum swa gecyðed
 16 þæt þa hæðenan selfe hæfdon his wundor on þære mæstan are.

August 22. St. Timotheus.

On þone ylcan dæg bið þæs halgan weres gemynd in Rome
sancti Timothei, se com from Antiochia ceastre to Rome, *ond* he
 lærde þær þæt folc godes geleafan. þa Tarquinius þære burge
 20 gerefa for pissum hine het beheafðian; *ond* his lichoma is bebyrged
 neah *sancte* Paules ciricean þæs apostoles; *ond* se burhgerefu
 hraðe æfter þam swealt mid arlease deaðe.

August 25. St. Bartholomew.

On þone *fif ond twentegðan* dæg þæs monðes bið þæs apostoles
 24 tid *sancte* Bartholomeus. se wæs Cristes ærendwreca on India

1. .xxii.^{aa} B *twa* 7 *twentygoðan*
C.
2. in] on C (*twice*); *galmala* (w
over m) B.
3. *agustodunensi* C; Se C; þa ða
he C; þreo geara C; þrigeara B
(*eoru written above the line by later*
hand).

4. in] on C.
5. se hæpna B (*altered by later*
hand); ealdor B.
6. bið] ys C.
7. þæt om. B; scinþ B; ac] 7 C.
8. nænigne B.
9. þære ceastre w. C.
10. cild] cūn C; anræde C; þu þe C.

August 22. St. Symphorianus.

On the twenty-second day of the month is the festival of the (holy ?) man St. Symphorianus, who lived in Gaul in the town of Autun; he received baptism when he was a boy of three years. When he had attained to manhood, Heraclius, a heathen alderman, 4 urged him to worship idols. Then he said: 'I shall not do this, because this human fragility is as perishable as glass: now it shines and now it bursts, but God's glory never has an end.' Then the alderman commanded him to be led to death. His mother called 8 from the town wall and said: 'Child, child, Symphorianus, be now prepared and do not fear the death that leads thee to life. Look up to Him who reigns in heaven, to-day life will not be taken from thee, but will be turned into the better one. To-day, oh child, 12 thou shalt depart to the realm above.' Then he was beheaded outside of the wall, and he was buried in the field in a small cot, and yet so made known by the heavenly powers that the pagans themselves held his miracles in the greatest honour. 16

August 22. St. Timotheus.

On the same day is the commemoration at Rome of the holy man St. Timotheus, who came from the town of Antioch to Rome, and there he taught the people the belief in God. For this, Tarquinus the town-reeve ordered him to be beheaded. His body is 20 buried near the church of St. Paul the apostle, and the town-reeve soon after suffered a shameful death.

August 25. St. Bartholomew.

On the twenty-fifth day of the month is the festival of the apostle St. Bartholomew. He was Christ's messenger in India, 24

- | | |
|---|--------------------------------------|
| 11. þe 66 to ecum C. | 19, 20. het torquinius þ. b. g. hine |
| 12. gewenden B; onwendet C; in] on C. | for þisum C. |
| 13. todæg þu cum ⁹ gewitest C. | 21. cyrcan C; burge gerefa C. |
| 14. feldan C; in] on C. | 22. raðe C. |
| 15. mægenti C. | 23. -XXV. B, fif 7 twentigoðan C. |
| 16. sylfe C. | 24. scti bartholomei C; ærendraca |
| 17. in] on C. | C; India: i above the line B; on |
| | idea (!) C. |

mægðe, seo is ealra eorðena seo ytemyste, *ond* on oðre healfe is
 pystre land, on oðre healfe se sæ Oceanus, þæt is garsecg. in þisse
 mægðe he towearp þa deofolgild þa þe hi ær beedon, *ond* þær him
 4 com to godes engel *ond* ætywde þære peode hwæt hyra god wæs þe
 hi ær beedon. he him ætywde micelne Sigelhearwan, þæm wæs
 seo onsyn sweátre þonne hrúm, *ond* se beard *ond* þæt feax him
 wæron oð þa fet side, *ond* þa eagan wæron swylce fyren iren, *ond*
 8 him sprungon spearcan of þam muðe, *ond* fúl réc him eode of þæm
 næsþyrlum, *ond* he hæfde fiðru swylce þyrnen besma, *ond* þa
 handa wæron gebunden tosomne mid fyrenum racentum, *ond* he
 hrymde mid grimlicre stefne *ond* ladlicre *ond* fleah aweg *ond*
 12 nahwær siððan ætywde. þæt wæs þæt deofol þæt seo peod hyre
 ær for god beedon, *ond* hi nemdon þone Astaróð. þa onfeng þære
 peode kyning fulwihte *ond* his cwen *ond* eall þæt folc þe to his rice
 belomp. þa foron þa hæðnan bisceopas *ond* þæt wregdon to þæs
 16 kyninges bræðer, se wæs on oðrum kyneríce *ond* wæs yldra þonne
 he. þa het se forðon Bartholomeus þone Cristes þegn cwicne befean.
 þa com se gelyfeda kyning mid micle folce *ond* genom his lichaman
ond hine þanon alædde mid micle wuldre *ond* hine gesette in
 20 wundorlice micle cyrcean; *ond* se cyning awedde se þe hine
 cwellan het, *ond* ealle þa hæðenan bisceopas aweddan *ond* swulton
 þa þe in þære lare wæron.

August 25. St. Genesis.

24 On þone ylcan dæg bið þæs martyres tid *sancti* Genesi; se wæs
 ærest sumes kaseres *mina*, þæt is leasere, *ond* sang beforan him
 scandlicu leoð *ond* plegode scandlice plegan. þa sæt nehstan þa
 ongan he rædan þa godcundan gewritu *ond* onfeng fulwihte. þa
 28 ongan se casere hine eft preatian to hæðengilde; þa cwæð he:
 'ic geseah þa ic fulwihte onfeng þæt godes engel stod *ond* hæfde

1. healfe is] heo þeccof C.

2. oceanum B; in] In B, on C.

3. þa om. B.

4. hyra] a altered from e B; se C.

5. silhearwan C.

7. oð] sæt C; sid C.

8. him om. B; ric C.

9. næsþyrlum (o over æ) B.

10. gebundene togædere C; racen-
teagum C.

12. siððan om. C. ne ætywde C;
þæt seo] þe seo C; ær hyre C.

which is the outmost of all countries, and on one side is dark land, on the other side the sea Oceanus, that is gârsecg. In this country he destroyed the images that had been worshipped before, and an angel of God came to him there and revealed to the people who 4 their god was whom they had formerly worshipped. He showed them a big Ethiopian, whose face was blacker than soot, his beard and hair were broad down to his feet, the eyes were like glowing iron, sparks sprang forth from the mouth, an evil-smelling smoke 8 came out of his nostrils, he had feathers like a broom of thorns, and the hands were bound together with fiery chains: he cried out with a fierce and horrible voice and flew away and did not appear anywhere since. That was the devil whom the people formerly had 12 honoured as a god, and they called him Astaroth. Then the king of that nation received baptism and his queen and all the people that belonged to his dominion. The heathen bishops then went and complained of it to the king's brother, who was in another kingdom 16 and was older than he was. He therefore ordered Bartholomew, the servant of Christ, to be flayed alive. Then the believing king came with a strong army and took his body and brought it away with great glory and buried it in a wonderful large church. The 20 king who had ordered him to be killed went mad, and all the heathen bishops who had given the advice went out of their minds and died.

August 25. St. Genesius.

On the same day is the festival of the martyr St. Genesius; he 24 was first a certain emperor's *mima*, that is jester, and sang loose songs before him and danced obscene dances. At last he began to read the divine scriptures and received baptism. When the emperor tried by threats to convert him again to paganism, he 28 said: 'As I received baptism, I saw that God's angel stood there

13. neinnað hyne C.

15. ferdon C; hæðenan C.

16. Se B.

19. micle C; in] on C.

20. micle cyrcan C; cyng B:
hine (e over i) B.

22. in] on C.

23. scī added above the line
C.

24. ond] he C.

25. scandlice C; scandlicne C;
nihtan B; þa om. C.

on gewrite ealle þa synna þe ic æfre ær geworhte; he þa aþwoh þa ealle *ond* adwæscte in þæs fulwihtes bæðe.' þa het se casere hine forðon beheafðian.

August 26. St. Irenæus and St. Abundius.

- 4 On þone *sæx ond twentegðan* dæg þæs monðes bið þara martyra tid þe seondon nemned *sanctus* Heremus, se wæs cægþora in Rome, *ond sanctus* Habundius. hi atugon sumes haliges wifes lichoman of anum adolseaðe *ond* þone arwyrðlice bebyrgdon. þa het Vale-
8 rianus se refa hi forðon acwellan in þam ylcan adolseaðe.

August 27. St. Rufus.

On þone *seofon ond twentegðan* dæg þæs monðes bið þæs martyres tid *sancti* Rufi, þæs mæsse bið gemeted on þam yldran mæssebocum.

August 28. St. Hermes.

- 12 On þone *eahtra ond twentegðan* dæg þæs monðes bið þæs miclan weres tid *sancti* Hermes, se wæs Romeburge gerefa, þa he gelyfde gode þurh þæs papan lare Alexandres. þæt gelomp þy þe þæs Hermes sunu ongan sweltan; þa lædde se fæder *ond* seo modor
16 hine to eallum heora godgeldum *ond* bædon his lifes, þa wæs he peah hwæðre dead. þa cwæð þæs cnihtes fostormodor to þam fæder: 'gif þu lædde þinne sunu to *sancte* Petres ciricean to Alexandre þam papan, þonne hæfdest þu hine gesundne.' þa genam
20 heo þone deadan cniht *ond* arn mid to þam papan, *ond* he hine awehte of deaðe. *ond* Hermes þa sona onfeng fulwihte þy ærestan easterdæge *ond* his þeowas mid him, *ond* þa he ealle ærest gefreode. þara þeowa wæs þusend *ond* twa hund *ond* fifti. *ond* for þisum
24 Traianus se casere sende Aurelianus þone gesið to Rome *ond* het

1. ær *om.* C; 7 he C; aþwoh *om.*
C.
2. þa *om.* C; *ond om.* C; in] on
C.
4. .XXVI.^{an} B; syx 7 twentygoðan
C; þara mart. tid *om.* B.
5. þa syndon C.
6. lichoman: lic *above the line* B.

7. up of C.
8. gerefa C.
9. .XXVII.^{an} B, -twentygoðan C.
10. rufini C; geseted C.
12. .XXVIII.^{an} B, -twentygoðan C;
þæs *om.* B.
12, 13. m. w. t. s. H. *added above the line* in B; þa] 7 peah C.

and had in writing all the sins I ever committed before; he blotted them all out and extinguished them in the bath of baptism.' For this, the emperor ordered him to be beheaded.

August 26. St. Irenæus and St. Abundius.

On the twenty-sixth day of the month is the tide of the martyrs 4 called St. Irenæus, who was jailor in Rome, and St. Abundius. They drew forth a holy woman's body from a sewer and buried it reverently. Therefore the reeve Valerianus ordered them to be killed in the same sewer. 8

August 27. St. Rufus.

On the twenty-seventh day of the month is the festival of the martyr St. Rufus, whose mass is found in the older mass-books.

August 28. St. Hermes.

On the twenty-eighth day of the month is the festival of the noble man St. Hermes, who was town-reeve of Rome, when he 12 believed in God by the teaching of pope Alexander. It happened thus that this Hermes' son being on the point of death, his father and his mother took him to all their idols and prayed for his life, but nevertheless he died. Then the lad's fostermother said to the 16 father: 'If thou wouldst take thy son to St. Peter's church to pope Alexander, then thou wouldst have him well again.' Then she took the dead boy and hastened with him to the pope, and he awoke him from death. Hermes immediately received baptism on 20 the first day of Easter, and with him his slaves whom he had all liberated before. The number of his slaves was one thousand two hundred and fifty. For this, the emperor Traianus sent the thane Aurelianus to Rome and ordered this Hermes to be executed, and 24

14. on god C; lare se was nemned
sc̅s alexander; 7 þæt C; þy þe þæs] þ
ðyses C.

15. hine ond seo m. C.

16. deofolgyld C.

17. þeah hwæðre] sona C; foster-
modor] fædermodor (!) C.

18. læddest C.

19. hine] ðynne sunu C; þa above
the line B.

22. he om. B; ealle om. C.

23. .i. m̅ .i. cc. .v. l. above the line B,
hundred C; fiftig C.

24. Traianus—gesib̅ aurelian⁹ se
geayð þone traianus se casere sende C;
ond he het C.

beheafðian þisne Hermen ; *ond* his swustor bebyrgde his lichoman on þæm wege þe sæt Rome is nemned Salaria.

August 28. St. Augustin of Hippo.

On þone ylcan dæg bið *sanctus* Augustinus tid þæs bisceopes
 4 *ond* þæs æðelan leorneres. se wæs on Africa londe, *ond* he þær
 his dagas geendode *ond* he wæs arwyrðlice bebyrged in Sardinia
 þære byrig. ac þa hergodon þa hæðnan Sarcinware on þa stowe ;
 þa forðon Leodbrond, Longbearda cyning, mid micle feo gebohte
 8 Augustinus lichoman *ond* hine gelædde in Ticinan þa burh *ond*
 hine þær gesette mid gelimplicre are.

August 29. St. John the Baptist.

On þone *nigon ond twentegðan* dæg þæs monðes bið *sanctus*
 Johannes. þrowung þæs miclan fulwihteres. þone het Herodes
 12 beheafðian, forðon þe he him lóh þæt he hæfde his broðor wif
 him to cífese, *ond* þæt heafod het beran on disce *ond* sellan anre
 sealticgan hire plegan to mede ; þæt wæs his cífese dohtor, *ond* seo
 modor hi þæt ær gelærde. forhwon wolde se ælmihtiga god þæt
 16 *sanctus* Johannes, se wæs ealra manna se mæsta *ond* se halgosta
 to Criste selfum, *ond* he wæs heafde becorden for scandfulra wifa
 bene *ond* for geonglices mægdenes plegan *ond* scoundfulles gebeor-
 scypes hleahtrre *ond* fordruncenes kyninges wordum, buton efne
 20 forþon god hine forlet in þisse nyperlican worulde swa forslegen-
 licne *ond* swa orwyrðlicne deað þrowian, þæt he hine wolde in
 þære hean worulde gelædan to þam wuldre þe ænig mon ne mæg
 monnum areccan ? forðam Herodes het beran þæt heafod on þam
 24 disce, forðam þe wæs kyninga dohtre þeaw, þonne hi plegodon mid
 gyldenum applum on selfrenum disce.

1. *ond* his swustor *om.* C ; þa be-
byrigdon hig C.

2. *salarie* C.

5. *he om.* C ; in] on C.

6. hæðenan C.

7. longbeardena C ; micle C.

8. in] on C.

10. .xxviii.^{aa} B, n. 7 twentigoðan
C ; scī C.

11. fulluhtres C.

12. loh] beleáde C.

13. him *om.* C ; syllan C.

14. hleápestran C.

15. æror lærde C.

his sister buried his body on the road that at Rome is called Salaria.

August 28. St. Augustin of Hippo.

On the same day is the tide of St. Augustin, the bishop and illustrious scholar. He lived in Africa, and there he ended his 4 days and was reverently buried in the island of Sardinia. But then the heathen Saracens harried in the land; therefore Liutprand, king of the Longobardians, bought Augustin's body for a large sum of money and brought it to the town of Pavia and buried 8 it there with suitable honours.

August 29. St. John the Baptist.

On the twenty-ninth day of the month is the martyrdom of St. John, the noble christener. Herod ordered him to be beheaded, because he had reproached him for keeping his brother's wife as a 12 concubine, and the head to be brought on a dish and given to a dancer as a reward for her dance: that was the daughter of his concubine, and the mother had taught her that before. Why did the Almighty God wish that St. John, who was the greatest and holiest 16 of all men after Christ himself, should have his head cut off at the instance of vile women and for a young girl's dance and the pleasure of a shameful company and the command of a drunken king, except for this reason that God allowed him to suffer in this lower 20 world such an ignominious and disgraceful death, that he wanted to lead him in the upper world to that glory which nobody can explain to mankind? Herod ordered the head to be brought on the dish, because it was the custom of kings' daughters that they 24 played with golden apples on a silver dish.

- | | |
|-----------------------------------|-----------------------------------|
| 17. sylfum C. | 21. arwyrðlicne C; deð B; he |
| 18. geonlices B, geglisces C. | <i>added above the line B.</i> |
| 19. forðrucenes B. | 22. þe] þær B. |
| 20. forðon om. C; hine] he ne (!) | 23. asecgan C. |
| C; in] on C; forsewenlice C. | 24. dohtro B; dohtor C; þonne] þa |
| | hwyle þe C. |
| | 25. sylfrenum C. |

August 29. St. Sabina.

On þone ilcan dæg bið þære fæmnan tid *sancta* Sabine in Rome, þære mæsse bið gemeted on þam niwran bocum.

August 30. St. Felix.

On þone *þritegðan* dæg þæs monðes bið þæs bisceopes gemynd
 4 *sancti* Felicis : he wæs in þære ceastre þe is nemned Tubsocensis.
 þa het Dioclitianus se casere þære ceastre gerefan þæt he genáme on
 þam biscope ealle godes bec *ond* hi forbærnde. þa nolde se bisceop
 þa bec syllan, ac cwæð : ‘selre is þæt man me selfne bærne þonne
 8 þa godcundan gewritu.’ þa het se dema hine sendan to oðrum
 reðran deman mid his preostum. swa he wæs onsended on monige
 healfe to missenlicum demum, *ond* æghwylc hine þreatode æfter
 þam godes bocum, oð þæt he becom in þa ceastre þe is nemned
 12 Venusio, sio is on þam lande Apulie. þa þreatode þære burge
 gerefra hine æfter þam bocum ; þa cwæð he : ‘ic hi hæbbe, ac
 ic hi nelle syllan.’ þa het se hine lædan to þære beheafduncga
 mid his preostum. on æfenne hine man beheafdode, *ond* on þa
 16 ilcan tid wæs se mona in blod gecyrred. his mæssepreost preowude
 mid him, þæs nama wæs Januarius, *ond* his leorneras twegen, þa
 wæron nemnede Fortunatus *ond* Septimus.

August 31. St. Aidan.

On þone *an ond þritegðan* dæg þæs monðes bið *sancte* Aidanes
 20 geleornes þæs bisceopes, þæs saule geseah *sancte* Cuthbertus on
 midde niht englas lædan mid micle leohte to heofonum. se bisceop
 wæs Scyttisc, *ond sancte* Oswald, se halga cyning, hine begeat
 on þas þeode ; *ond* he dyde fela wundra ge lifgende ge geleored,
 24 *ond* his bân syndon healfe on Scottum, healfe on Glæstingabyrig
 on *sancta* Marian mynstre.

1. *sch* above the line C.
2. niwan C.
3. .xxx.^{an} B, þryttegoðan C.
4. felices C ; after this word
erasure in B (of he ?) ; in] In B, on C ;
 tubocensi C.
5. gerefra B C.
6. þa godes C ; hi om. B, forb. hig C.

7. he cwæð C ; me sylfne man C.
8. het] sende C ; sendan om. B ;
 hine : ne above the line B.
9. reðran om. C.
11. þam om. C : com C ; in] on
 C.
12. ceastre C.
13. hine om. B ; ic hi] ic B.

August 29. St. Sabina.

On the same day is the festival of the woman St. Sabina at Rome, whose mass is found in the later books.

August 30. St. Felix.

On the thirtieth day of the month is the commemoration of the bishop St. Felix. He lived in the town called Tubsoc. The 4 emperor Diocletianus bade the reeve of the town take away from the bishop all the books of God and burn them. Then the bishop would not give up the books, but said : 'It is better that I be burnt myself rather than the holy scriptures.' Then the judge 8 ordered him to be sent with his priests to another fiercer judge. Thus he was sent, to many parts and to different judges, and every one threatened him about the books of God, until he came to the town called Venusia, that is in the province of Apulia. There the 12 town-reeve threatened him about the books : he said, 'I have them, but I will not give them up.' After this he ordered him to be led to execution with his priests. In the evening he was beheaded, and at the same time the moon turned as red as blood. 16 His mass-priest, whose name was Januarius, and two of his disciples, called Fortunatus and Septimus, suffered with him.

August 31. St. Aidan.

On the thirty-first day of the month is the decease of the bishop St. Aidan ; his soul was seen by St. Cuthbert, as at midnight 20 angels brought it to heaven with great splendour. The bishop was Scotch, and the holy king St. Oswald brought him to this country. He performed many miracles both during his life and after his death ; his bones are half of them in Scotland, half at 24 Glastonbury in St. Mary's minster.

14. bære om. C ; beheafdunega : c
above the line B ; -unge C.

15. On B ; sefen C.

16. in] on C.

17. was sse C.

18. nemned C ; furtunatus B C.

19. .xxxī.^{an} B, an 7 þryttygoðan
C ; aidanis B.

20. gewytennys C ; sse cuthberhtus
geeseah C.

21. mid om. B ; Se B.

23. þeode] brytene C ; geledred]
þa 5a he was forðfaren was (sic!)

24. half C.

24, 25. glæst. on s. M. m.] sse cuth-
berhtes mynstre C (!).

þonne se monað bið geendod þe we nemnað weodmonað, þonne bið seo niht *ten* tida lang ond se dæg *feowertene* tida.

September.

On þæm nigoðan monðe on geare bið *þritig* daga. se monað 4 hatte on leden Septembris *ond* on ure geþeode haligmonað, forðon þe ure ylðran, þa þa hi hæðene wæron, on þam monðe hi guldon hiora deofolgeldum.

September 1. St. Priscus.

On þone ærestan dæg þæs monðes bið þæs martyris tid *sancti* 8 Prisci, þæs mæsse bið gemeted on þam ylðran mæssebocum.

September 2. St. Antonius of Apamea.

On þone æfteran dæg þæs monðes bið þæs halgan weres gemynd þæs nama is *sanctus* Antonius, se wæs in Assiria mægðe on þære ceastre Apameno. he wæs cristen læce, *ond* he eardode in hæðenra 12 midlene swa swa rose sio wyrt bið on þorna midlynæ, *ond* he lærde men geornlice to godes geleafan. þa feodon hine þa hæðnan forðon *ond* hine ofslogon þær þa he eode feor to gebede to sumere circan, *ond* tocurfon þone lichaman on manegu sticceo *ond* awurpon in 16 þæt wæter þe þær fleow in þa burh Apamenam. þa gesomnodon þa sticceo hi in þa þruh þurh þa þe þæt wæter fleow; þa ne meahte þæt wæter flowan, *ond* hwæðre þeah ne meahte nanig þone lichoman findan, ærðon þe comon twa wif geleaffulle *ond* hine atugon 20 of þam wætere, *ond* hine þa sum mæssepreost bebyrgde; *ond* syððan wæron æt þam lichoman swa micle wundor þæt þa þe hine cwealdon for þam wundrum wæron gecyrred to godes geleafan.

September 3. St. Arision, St. Paternianus, St. Felicianus.

On þone þryddan dæg þæs monðes bið þæs bisceopes tid *sancti* 24 Aristome *ond* þara martyra *sancte* Paterniane *ond* *sancte* Feliciani.

5. þa þa] þa hwyle C.

6. deofolgeldum C.

7. martyres C.

11. in] on C.

12. midle (*both times*) C; Swaswa B.

13. feodon] lætton C.

14. þær om. C. þa he—to circan om. C.

When the month that we call weedmonth is ended, the night lasts ten hours, and the day fourteen hours.

September.

On the ninth month in the year there are thirty days. The month is called September in Latin, and in our language the holy month, because our ancestors, as long as they were pagans, used to sacrifice to their idols in this month.

September 1. St. Priscus.

On the first day of the month is the festival of the martyr St. Priscus, whose mass is to be found in the older mass-books. 8

September 2. St. Antonius of Apamea.

On the second day of the month is the commemoration of the holy man, St. Antonius by name, who lived in Assyria in the town of Apamea. He was a Christian physician, and he dwelt among the heathens, as the rose-flower is in the midst of thorns, and in his teaching he eagerly urged men to the belief in God. The heathens hated him therefore, and killed him there as he went far away to a church to pray, cut the body into many pieces and threw it into the water that flowed through the town of Apamea. The pieces were gathered in the channel through which the water flowed. Then the water was stopped, and nevertheless nobody could find the body before two devout women came and drew it from the water, and some mass-priest buried it: and so great miracles since happened at the body that those who had killed him were converted to the belief in God on account of these miracles. 12 16 20

September 3. St. Aristion, St. Paternianus, St. Felicianus.

On the third day of the month is the festival of the bishop Aristion and of the martyrs St. Paternianus and St. Felicianus. 24

15. on: n above the line B; manugu B; sticcu C; in] on C.
16. in] on C; apameno C.
17. sticcu C; in] on C; þurh þa þe] þar C; fleow þurh C.

18. hwæfre C; þeah om. C.
19. geleafulle wif C.
21. wundor om. B.
24. scē B; feliciane C.

September 4. St. Marcellus.

On þone *feorðan* dæg þæs monðes bið þæs martyres tid *sancti* Marcelli. se becom on wege to Prisce þam hæðnan gerefan þær he deofolgeldum geald. þa laðode he hine to his symble: þa sæde Marcellus him þæt he wære cristen, *and* him nære alyfed þæt he birgde þara hæðenra symbles. þa yrsede Priscus se gerefa *and* het adelfan anne seað oð gyrdels deopne, *and* he bebead þone godes wer þæt mon hine bebyrgde in þam seaðe oð þone gyrdels, 8 þæt him lifendum wære þæt to wite þæt þam forðweardan men bið to reste. *and* he þa þurhwunode swa in þam seaðe pry dagas lifgende in godes lofsongum, *and* þa ageaf þone clænan gast *and* þæs lichaman insmoh forlet monnum to mundbyrde. se resteð in 12 þære byrig Cabilonenti.

September 5. St. Quintus.

On þone *fifan* dæg þæs monðes bið þæs godes andetteres tid *sancti* Quinti, þæs mæsse bið gemeted on þam ylðrum mæsse-bocum.

September 5. St. Berhtinus.

16 On þone ylcan dæg bið þæs halgan abbodes geleornes Berhtinus. se dyde manege wundru, *and* he gesenode an wines ful *and* onsende sumum mærum were, se afeoll of his horse ofer stænene eorðan, *and* him wæron þa limu gecnyssed *and* þæt þeoh forod; *and* sona 20 swa he þæs wines onbyrgde he wæs hal geworden. þises arwurðan abbodes lichoma is geseted in þam mynstre Sithio. þone lichoman gesohte sum deaf mon *and* feðeleas; ofer þone man becom færinga godcund wracu, forðam þe he ficsode on sunnan dæg, þæt he siððan 24 ne meahte ne gehyran ne gangan; ac he gecreap in þæs eadgan Berhtinus ciricean sume sunnan uhtan, þa þær man rædde þa

1. .iiii. B.
2. on priscum þone hæpenan ger. C.
3. deofolgyldum C.
5. abyrgde C; symbles] metas C;
C; yrsede wyð C.
6. anne om. B; oð hys C; gyrdel C.
6. 7. bebead þ mon þone g. w.
on þam s. beb. C.

8. þ wære C; to wite] leofre B
(dotted out and to wite written over it); wite gesceapen C; forðfarenum C.
9. reste gesceapen C; in] on C.
10. in] on C.
11. þæs] þone C; insmoh] his man C;
Se B.
12. cabilomenti C.

September 4. St. Marcellus.

On the fourth day of the month is the festival of the martyr St. Marcellus. On his way he met the heathen reeve Priscus when he sacrificed to his idols. When he invited him to his repast, Marcellus told him that he was a Christian, and that he was not permitted to partake of the meal of the pagans. Priscus the reeve then grew angry, and ordered a pit to be dug as deep as his waist, and commanded that the servant of God should be buried in the pit up to his waist, so that the same that serves as a rest to the deceased might serve as a punishment to him in his life. Thus he remained in the pit three days alive praising God, and then he gave up his pure spirit and left the slough of the body as a protection for men. He rests in the town of Chalons.

12

September 5. St. Quintus.

On the fifth day of the month is the festival of the confessor of God St. Quintus, whose mass is found in the older mass-books.

September 5. St. Berhtinus.

On the same day is the departure of the holy abbot Berhtinus. He performed many miracles: he blessed a cup of wine, and sent it to a nobleman, who had fallen from his horse on stony ground, and his limbs were bruised and his thigh broken, but as soon as he tasted the wine he was cured. The body of this venerable abbot is entombed in the monastery of Sithiu¹. His body was sought by a deaf man unable to walk; a divine punishment had suddenly befallen this man, because he had fished on a Sunday, so that since he was unable to hear and to walk; but he crept into the blessed Berhtinus' church on a Sunday morning, when the ninth lesson in

13. On: *large initial om.* B: .v.^{an}
B; *pæs om.* C.

16. 7 on *without a break in C*; *ge-wytenys æl C.*

17. se dyde—ond *om.* C; *senade C*; *gesende to C.*

18. stænenne C.

19. gecnyse C.

21. lichoma—pone *om.* C.

23. dæg] † niht *above the line* B;

niht C; seppan B. 24. in] on C.

25. bertinus C; cyrcan C.

¹ See Addenda.

nigoðan rædinge on Cristes godspelle; þa meahte he gehyran *and* gangan, *and* he ferde bliðe to his huse.

September 7. St. Synotus.

On þone *seofðan* dæg þæs monðes bið þæs martyres tid *sancti*
4 Synoti, þæs mæsse bið gemeted on þam yldrum mæssebocum.

September 8. St. Mary's birth.

On þone *eahtoðan* dæg þæs monðes bið *sancta* Marian acen-
nednes. hyre fæder wæs nemned Joachim *and* hire modor Anna,
and hi wæron twentig geara somod ærðon þe hi bearn hæfdon. þa
8 wæron hi swiðe unrote: þa oðywe godes engel hiora ægðrum
onsundrum hine *and* him sæde þæt hi sceoldon habban swylc bearn
swylce næfre ær in worold ne come ne æfre eft. þa æfter *twentigum*
gearum cende Anna dohtor, *and* heo nemde þa Maria; *and* þa
12 hio wæs preo geara eald, þa læddon hi fæder *and* modor to Hieru-
salem *and* sealdon hi þær in þara fæmnena gemænnesse þe þær on
godes huse lofsang dydon dæges *and* nihtes. þa wæs þæt cild
sona snotor *and* ánraede *and* swa fulfremed þæt nænig æðelico ne
16 sang þone godes lofsang, *and* hio wæs swa beorht on ansyne *and*
swa wlitig þæt mon hyre meahte uneaðe onlocian. *and* on hyre
mægdenhade heo dyde fela wundra on webgeweorc *and* on oðrum
cræftum þæs þe þa yldran don ne meahton.

September 8. St. Omer.

20 On þone ylcan dæg byð þæs bisceopes geleorudnes *sancti*
Audomari, se dyde monig heofonlic wundor ge lybbende ge un-
lybbende. þa he his gast onsende, þa wæs in þam huse wynsum
stenc, swa hit wære mid eallum deorweorðum wyrtum gefylled,
24 *and* his lichoma resteð in Sithio þam mynstre; *and* his wundra

1. rædan Cr. godspelles C.
2. to] tu B.
3. .vii. B. 5. .viii.^{an} B.
7. þe om. B.
8. hi om. B; unr. forðon C; þa] ac
C; him sætywde C.
9. hine om. C; habban om. B.

10. in] on C; ne om. B; com C;
ne æfre eft] ne ær ne eft B, ne næfre
eft ne cymð C; .xx. B.
11. geara C; dohtor om. B; hieo
B (!); *erasure after* Maria B.
12. preora C; hi om. C; hyre
moder hig C.

Christ's Gospel was being read; then he could hear and walk again, and he returned home joyfully.

September 7. St. Synotus.

On the seventh day of the month is the festival of the martyr St. Synotus, whose mass is found in the older mass-books. 4

September 8. St. Mary's birth.

On the eighth day of the month is the birth of St. Mary. Her father was called Joachim, and her mother Anna, and they were twenty years together before they had a child. Then they were very sad, but an angel of God appeared to each of them separately, and 8 told them that they were to have such a child as never had come into the world before nor ever afterwards. Then after twenty years Anna brought forth a daughter and called her Mary. When she was three years old, her father and mother brought her to 12 Jerusalem, and they gave her up there to the society of the women who sang hymns in the house of God by day and night. The child was soon prudent and persevering and so perfect that nobody sang God's psalms more nobly, and she had such a bright 16 and such a lovely face that one could hardly look at her. During her maidenhood she did many wonderful things in weaving and other accomplishments which the older ones could not do.

September 8. St. Omer.

On the same day is the decease of the bishop St. Omer, who per- 20 formed many divine miracles both during his life and after his death. When he had given up his ghost, there was a delightful smell in the house, as if it were filled with all the precious spices, and his body rests in the monastery of Sithiu. It was one of his 24

13. hi sealdon C; in] on C; þarð B.
 13, 14. þe þær—nihtes om. B.
 15. þ þær C.
 17. 7 wlitig B; hyre mon C.
 18. on om. B.
 19. þe om. C.

20. gewytennys C.
 21. lifigende. ge: e above the line B.
 22. unlybbende] siððan he forð-
 faren was C; ansende C; in] on C.
 24. ond om. C; scithio C.

wæs sum þæt sum mon sealde oðrum scilling seolfres to borge.
 þa onsoc se oðer eft *ond* cwæð þæt he him nan feoh ne sealde.
 þa cwæð se þe þæt seolf for ahte: 'uton gangan to Audomares'
 4 ciricean, *ond* me þær gecyð mid aðe þæt þu me her wiðsæcest.'
 þa eodon hi oð þæt hi gesawon þa ciricean. þa cwæð se se þæs
 feos manode: 'god bið æghwær ondweard: swere me hér þær wit
 standað.' þa wolde he swerian; þa feoll he sona niðerweard on
 8 þa eorðan, *ond* him toburston þa eagan, *ond* he lifde twegen dagas
 ofer þæt oðrum monnum to brogan, *ond* þy priddan dæge he swealt
 mid earmlicum deaðe.

September 11. St. Protus and St. Hyacinthus.

On þone *endleftan* dæg þæs monðes bið þara haligra wera tíð
 12 *sancti Proti ond sancti Iacinthi*. þæt wæron Eugenian þegnas
 þære æðelan fæmnan, *ond* hi onfengon fulwihte mid hire. *ond* þa
 on Galienus dagum þæs caseres het Necitius, Romeburge gerefa,
 hi lædan to Pures deofulgeldum *ond* het hi þæt weorðian. þa
 16 dydon hi gebed to drihtne, þa feol þæt deofolgild to hire fotum
ond wearð eal tobrocen. þa het se refa hi forðæm beheafðian,
ond hi wæron Cristes martyras gefremede.

September 14. St. Cornelius.

On þone *feowertegðan* dæg þæs monðes bið þæs bisceopes þrowung
 20 *sancti Corneli in Rome*. þone nydde Decius se casere deofolgeld
 to begangenne; þa he þæt ne gefafode, þa het he hine lædan
 to beheafðunga. þa he þa læded wæs, þa gehælde he sumes
 cæmpan wif mid his gebede, seo wæs ær fíf gear loma. þæs cæmpan
 24 noma wæs Cerealis, *ond* þæs wifes noma wæs Salustia; *ond* he
 geprowade mid an *ond* twentigum mannum, *ond* se cempa mid
 his wife.

2. ætsoc C; nænig C.
 4. þu me C; mid aðe gecyð C;
 wiðsæcest C.
 5. cyrcan C.
 6. me om. C.
 7. sweran B: several words erased
 after this in B.

8. toburston: to- erased in B;
 lifede C.
 11. .XI. B; endlyftan C.
 12. iacincti C; þegenas B.
 13. hio B.
 14. gallianus C; erasure after
 caseres B; necetius B.

miracles that a man gave another a silver shilling as a loan. Then the other one afterwards denied it, and declared that he had not given him any money. He to whom the money belonged said: 'Let us go to Omer's church, and there declare on oath what thou here deniest to me.' Then they went until they saw the church. He who claimed the money said: 'God is present everywhere; swear to me here where we both are standing.' When he tried to swear, he fell down at once upon the earth, his eyes dropped out, and he lived only two days longer to the terror of other people, and on the third day he died a miserable death.

September 11. St. Protus and St. Hyacinthus.

On the eleventh day of the month is the festival of the holy men, St. Protus and St. Hyacinthus. They were the servants of the noble virgin Eugenia, and they received baptism with her. In the days of the emperor Gallienus, Nicetius, the town-reeve of Rome, ordered them to be brought to the idol of Mars and bade them worship it. When they offered a prayer to God, the idol fell down at their feet and was entirely broken. The reeve ordered them to be beheaded for this, and they were made Christ's martyrs.

September 14. St. Cornelius.

On the fourteenth day of the month is the passion of the bishop St. Cornelius at Rome. He was urged by the emperor Decius to worship idols; as he would not agree to it, he commanded him to be led to execution. When he was led there, he cured by his prayer a soldier's wife who had been lame for five years before. The soldier's name was Cerealis, and his wife's name was Sallustia; he suffered with twenty-one men, and the soldier with his wife.

15. þures} his C (1). 16. gefeoll C.
17. ond w. eal tobr. om. C; for-
þon hi C; gerefa C.
19. -XIII- B, feowerteoþan C.
20. in] on C; Dec. se c. nydde C;
deofolgyld C.

23. fif gear] -v. over fif B, lange C.

24. cereiles C; salusta C; he] seo C (1).

25. XXI over an 7 tw. B; mid his wife] myd hym 7 his wif C.

September 14. St. Cyprianus.

On þone ylcan dæg bið *sancte* Ciprianes tid þæs bisceopes, se wæs in Kartagine þære ceastre, *and* he þrowode martyrdom on Valerianus dagum þæs caseres. Galerius se aldorman beforan
 4 him he het arædan þæs caseres dom þæt he sceolde deofolgeldum geldan, oððe sweordes dom þrowian. þa se dóm aræded wæs, þa andswarode him Ciprianus *and* cwæð gode þanc. þa hine man lædde to þære stowe þær hine man beheafdude, þa gesomnode
 8 miclo menigiū broðra *and* sweostra, *and* wacedon beforan þam durum þær he inne wæs: þa bebed he þæt mon heolde his mædenū clæne. ne gemde he na swa swyðe hu he on morgenne aræfnede þæs unhyran cwelres hand, swa he þæs gymde hu he
 12 godes ywde gescylde oð þone ytemystan dæg his lifes. þa on morgenne þa aræfnode he þa beheafdunga, *and* he het þam cwelre syllan *fif and twentig* gyldenra myneta. þa æfter feaum dagum swealt se ealdorman þe hyne martyrode.

September 15. St. Valerianus.

16 On þone *fiftegðan* dæg þæs monðes bið *sancti* Valerianys þrowung þæs martyres, þone Priscus se refa nydde mid witum from Cristen geleafan; þa he þam wiðsóc, þa het he mid sweorde hine slean. þa hine man to þære cwale lædde, þa geseah he mid his eagum
 20 openne heofon, *and* he geseah Crist sylfne him bringan wuldorbeah ongean, *and* he þa þy unforhtlicor þone deað aræfnode.

September 15. St. Mamilianus.

On þone ylcan dæg bið þæs halgan munecys georneas *and* þæs ancran *sancti* Mamiliani. se dyde manega wundru, *and* he
 24 hælde untrume men mid his gebedum *and* he wæs swa giestlice þæt he for godes lufon eode to reordum mid þam tocumendum

2. se wæs om. C; in] on C.
 4. he het om. C; gerædde C;
 -gyldum C. 5. geldan] offrian C.
 6. cwæð deo gratias C.
 7. þær] þe B.
 8. he miclo C; gebroðra C; *erasure*
after beforan B.

10. gymde C.
 11. aþolode C; þæs] þa C; cwelres
 hand] flæscowelnysses C; gymde
 þæs C.
 13. aþolode C.
 14. -XXV. B; þa] 7 C.
 15. þa swealt C.

September 14. St. Cyprianus.

On the same day is the festival of the bishop St. Cyprianus, who lived in the town of Carthage; he suffered martyrdom in the days of the emperor Valerianus. The prefect Galerius ordered the emperor's decree to be read in his presence, that he was to sacrifice to the idols or to undergo sentence of death. The decree having been pronounced, Cyprianus answered him and offered thanks to God. When they led him to the place where he was to be beheaded, there assembled a great number of brothers and sisters, 8 and watched before the doors of the place where he was : then he enjoined that they should keep his maidens undefiled. He did not care so much how he should die in the morning from the hand of the grim executioner, as he was concerned until the last day of his life how 12 to protect the flock of God. In the morning he suffered execution, and he ordered the executioner to be presented with twenty-five gold pieces. After a few days the alderman died who had tortured him.

16

September 15. St. Valerianus.

On the fifteenth day of the month is the martyrdom of the martyr St. Valerianus, whom the reeve Priscus urged with tortures to renounce the Christian faith; when he refused this, he ordered him to be slain with the sword. When he was led to death, he 20 saw with his eyes heaven opened, and he saw Christ himself offering him a crown of glory, and he suffered death the more fearlessly.

September 15. St. Mamilianus.

On the same day is the decease of the holy monk and anchorite 24 St. Mamilianus. He performed many miracles: he cured sick people by his prayers and he was so kind to strangers that from love to God he went to his meals with the folks that came to him.

16. .xv. B; fifteoſan C; sſc ualerianus C.

17. priscus om. B; gerefa C; mid witum om. B.

18. hine m. sw. ofſalean C.

20. openne B (*one n above the line*).

21. þy] þe C; apolode C.

22. gewytennys C.

23. sſi om. C; manege C; he om. C.

24. giſtliſe B (*e by later hand above the line*), cumlyſe C.

25. gereordum C.

mannum. þa tælde hine an oferhydig bisceop forðon *ond* sende his twegen cempan þæt þa sceoldon þone ancran him to geledan, þæt he ongeate hwylice his þeawas wæron. þa bæd he þa cempan
 4 þæt hi for godes lufon onfengon gereorde mid him; þa gefafode þæt oðer, *ond* oðer þam wiðsoc, se wæs yldra *ond* oferhydigra. þa hi þa eodon on þone weg, þa ongan þone oferhydigan þyrstan on deað. þa feol he to ðæs godes þeowes fotum *ond* him bæd
 8 miltse. þa geseah se godes þepw ane wilde hinde melce; þa gese-node he hi, þa gestod heo, *ond* se geþyrsta mon meolcode þa hinde *ond* dranc þa meolc, *ond* his þurst wæs geliðad. þa forhtodon þa latteowas swiðe for þam wundrum. þa he com to þam oferhydigan
 12 bisceope, þa wæs þær broht to fulwihte niwan acenned cild. þa het se bisceop hine fullian þæt cild. þa cwæð he: 'hwæs sunu is hit?' þa cwæð se bisceop: 'mines hereteman.' þa locode *sanctus* Mamilianus on þæt cild *ond* cwæð: 'saga me hwa þin fæder sy.'
 16 þa cwæð þæt cild: 'þes bisceop þe her standeð.' þa gerehte þæt cild beforan þam bisceope *sancti* Mamiliani hu hit wæs gestryned þurh þæs bisceopes unrihtæmed. þa gefullu[de he] þæt cild *ond* þa demde he þam bisceope for his dyrnum geligrum, se pohte ær þæt
 20 he sceolde him deman, forðon þe he for godes lufon æt mid geswencedum monnum.

September 16. St. Eufemia.

On þone *sextegdan* dæg þæs monðes bið þære fæmnan þrowung *sancta* Eufemia, seo þrowode mærne martyrdom for *Criste* in Cal-
 24 cidonia þære ceastre on Dioclitianus dagum þæs kaseses. Priscus se ealdormon geræseð on þa fæmnan in cristenmonna midle, swa wulf geræseð on sceap on miclum ewede, *ond* he nydde hi þæt heo Criste wiðsoce. þa heo þæt ne gefafode, þa het he hi weorpan
 28 in byrnendne ofn. þa cwæð þara þegna sum, se wæs on naman

1. onsende C.
2. twegen c.] ærendracan C.
3. hwylice þeawa he hæfde C.
4. gereorda C; Ða C, om. B.
5. hyra oþer C; se oþer C.
7. oð deað C.
8. ane] an added by later hand B;
 ond seo wæs melc C.
9. setstod C; se added by the

- scribe above the line; hig meolode C;
 þa hinde om. C.
 10. ondranc C; þære meolode C;
 geliþegod C; lattowas B.
 11. forhtodon þa] wandro da
 inserted by late hand above the line
 in B.
 12. an cild þ wæs niw. ac. to fulli-
 anne C.

An arrogant bishop therefore rebuked him and sent two of his soldiers that they should bring the anchorite before him, so that he might learn what his habits were. When he asked the soldiers for God's sake to take their meal with him, one of them consented, 4 and the other who was the older and the haughtier one refused. When they had started on their way, the haughty one began to thirst unto death. He threw himself at the feet of God's servant and prayed for mercy. The servant of God beheld a wild hind in 8 milk; when he signed her, she stood still, and the thirsty man milked the hind and drank the milk, and his thirst was appeased. The guides were quite afraid on account of the miracle. When he came to the arrogant bishop, a new-born child was brought there 12 to be baptised. The bishop bade him baptise the child. He said: 'Whose son is it?' The bishop said, 'My general's.' Then St. Mamilianus looked at the child and said: 'Tell me who thy father is.' The child said: 'This bishop who stands here.' Then the 16 child told St. Mamilianus how it had been begotten by the bishop's adultery. He then baptised the child and censured for his secret adultery the bishop, who first thought he would censure him, because he used to eat with afflicted men for God's sake. 20

September 16. St. Eufemia.

On the sixteenth day of the month is the martyrdom of the virgin St. Eufemia, who suffered a glorious martyrdom for Christ in the town of Chalcedon in the days of the emperor Diocletian, Priscus the prefect rushed upon the maiden in the midst of the 24 Christians, as a wolf rushes upon a sheep in a large flock, and he pressed her to renounce Christ. As she did not consent to this, he ordered her to be thrown into a burning oven. Then one of the

13. hyt fullian C; þæt cild—is hit om. C.

14. heretyman C.

15. mamiliūm B, -us C; Saga B; me om. C.

16. big standeð C, stent B.

18. gefullu . . . B (*three letters erased*).

19. geligerum C; Se B.

20. geswenctum C; *accents by later hand on æt and geswencedum B.*

22. .xvi.^{an} B, systeoðan C: ȝara fæmna B (*a erased*).

24. þære om. C; 7 on C.

25. on added by later hand B (*also in l. 26*), om. C; cristenra monna C.

26. geræsed B; micelre eowde C.

27. he om. B. 28. in] In B, on C.

Sustenis: 'ær ic me sylfne ofslea mid mine sweorde, ærðon ic sende mine hond on þas fæmnan: ic geseo beorht werod mid hire.' þa ongyrde oðer þegn þa fæmnan, se wæs on noman Victor.
 4 þa cwæð se: 'eala, ealdormon, þis me is hefig to donne: ic geseo fægere weras stondan in pisses ófnes muðe, þa tostredað þone lig þæt he ne mæg na sceððan þisse fæmnan.' þa genamon oðre twegen þa fæmnan *ond* wurpon in þone ófn; þa eode se lig of
 8 þam ofne *ond* forbærnde hi begen, *ond* hire he ne sceðede. þisse fæmnan lichoma resteð neah Calcidonia þære ceastre, *ond* ure fædras hi nemdon þa sigefæstan fæmnan.

September 19. St. Januarius.

On þone *nigontegðan* dæg þæs monðes bið þæs biscoopes gemynd
 12 *sancti* Januari: se þrowode martyrdom for Criste in þære ceastre Beneuentum *ond* his deaconas mid him, þa wæron on noman *sanctus* Festus *ond* *sanctus* Desiderius.

September 20. St. Fausta and St. Evilasius.

On þone *twentegðan* dæg þæs monðes bið þære fæmnan gemynd
 16 *sancta* Fausta *ond* *sancti* Efilasi. þæt wæs se gerefa se þe geheold þa witu þa se casere het don þære halgan fæmnan Faustan. þa gelyfde he gode for þam wundrum þa he geseah æt hire, *ond* he þa geprowade martyrdom mid hire.

September 21. St. Matthew the Apostle.

20 On þone *an ond twentegðan* dæg þæs monðes bið þæs apostoles tid *sanctus* Matheus. se wæs ærest mid Judeum *theloniarius*, þæt is gafoles moniend *ond* wiggerefa, ac Crist hine ceas him to þegene, *ond* he wrat ealra manna ærest Cristes godspel mid Judeum; *ond*
 24 æfter Cristes upastignesse he gelærde twa mægða to godes geleafan, Macedonian þa mægðe *ond* Sigelwara mægðe, *ond* of Sigelwarum

1. minū C.
2. mine h. sende C; Ic B; beort B.
4. eala om. C; Ic B.
5. muðe] dura C; tostredað: d
erased in B.
7. weorpon C; in] on C.

8. he hire C; na ne geseoþed
9. restet B; ond] in C.
11. .xviii.th B, -teoðan C.
12. iunuarii C; in] on C.
15. .xx. B, twentigoðan C.

soldiers, Sosthenes by name, said : ' I would rather kill myself with my sword, before I lay hands upon this maiden : I see a shining host with her.' Then another soldier who was named Victor ungirded the woman. He said : ' Oh prefect, this is hard work for 4 me : I see fair men standing in the mouth of this oven, who scatter the fire that it cannot hurt this maiden.' Then two other ones took the maiden and pushed her into the stove, but the flame came forth from the stove and burnt both of them and harmed her 8 not. This virgin's body is buried near the town of Chalcedon, and our fathers called her the victorious virgin.

September 19. St. Januarius.

On the nineteenth day of the month is the commemoration of the bishop St. Januarius : he suffered martyrdom for Christ in the 12 town of Beneventum and with him his deacons who were called St. Festus and St. Desiderius.

September 20. St. Fausta and St. Evilasius.

On the twentieth day of the month is the commemoration of the virgin St. Fausta and of St. Evilasius. That was the reeve who 16 controlled the tortures which the emperor ordered to be inflicted on the holy virgin Fausta. Then he believed in God in consequence of the miracles he saw performed by her, and he suffered martyrdom with her. 20

September 21. St. Matthew the Apostle.

On the twenty-first day of the month is the festival of the apostle St. Matthew. He was first a *telonarius* among the Jews, that is, a tax-gatherer and village-reeve, but Christ chose him as a follower, and first of all men he wrote Christ's gospel among the Jews. 24 After Christ's resurrection he converted two nations to the belief in God, the Macedonians and the Ethiopians, and from the Ethio-

16. gegehoid (h above the line) B, beheold C.

17. þa ðe C.

18. on god C.

20. .xxi. B, an 7 twentigoðan C.

21. Se B ; twelonarius C.

22. ond þ ys C ; ac : c above the line B ; þegne C.

23. manna : an n above the line B.

24. twua (!) B.

25. macedonia C ; sigelwara (ū over a) B.

he flymde twegen dryas, þa þar worhton micel scinlac mid twam
 dracum, *ond* he awehte hira cyninges sunu of deaðe *ond* pone
 cyning gefulwade þæs nama wæs Eilippus, *ond* his quêne noma
 4 wæs Eufenisse. ac hwæðre oðer kyning wæs æfter þam, se wæs
 on naman Hirtacus; he het þisne Matheum hindan mid sweorda
 purhstingan, þær he stod ætforan godes weofode in gebede, forðæm
 þe he ne moste ane godes fæmnan, þæt wæs an nunne, him to wife
 8 onfon. ac Matheus him sæde þæt he wære swa synnig wið god,
 gif he þa gehalgodan fæmnan to legerteáme onfenge, swa se þeow
 wære se þe fenge on kyninges quene to unrihtum hæmde. *ond* þa
 sona æfter Matheus prowunge þa forborn þæs cyninges heall mid
 12 eallum his spedum, *ond* his sunu awedde, *ond* he sylf ahreofode *ond*
 tobærest mid wundum from þam heafde oð þa fet, *ond* he asette his
 sword upweard *ond* þa hine sylfne ofstang. Sanctus Matheus
 lichoma resteð on Parthora muntum *ond* bideð þære toweardan
 16 æriste.

September 22. St. Mauricius.

On þone *two* *ond* *twentegðan* dæg þæs monðes bið sancti
 Maurices prowung *ond* *sex* þusyndo martyra mid him *ond* *sex*
 hund. þæt wæs cempena werod þa comon of eastdæle of Cappadocia
 20 mægðe þam casere to fultume Maximiane, *ond* hie wæron swiðe
 sigefæste was in eallum gefeohtum. ac þa onfand se casere
 sæt nehstan þæt hie wæron cristene. þa het he hy gemartyrian
 þæt heora þæt halige blod orn æfter eorðan swa swa flod. nyton
 24 we heora namena ma þonne sanctus Mauricius, se wæs þæs werodes
 ealdormán, *ond* sanctus Exsuperius *ond* sanctus Candidus. þa oðra
 noman syndon awritene on heofenum on lifes bocum.

September 23. St. Sossius.

On þone *þreo* *ond* *twentegðan* dæg þæs monðes bið þæs diacones
 28 gemynd se is nemned sancti Sossi. he wæs in þære ceastre Mese-

1. aflymde C; twegen: first e
 erased B.

3. hyre noma C.

4. hwæðre om. C.

5. hindan om. C.

6. þurhstingan B; in gebede om. C.

7. ne moste | sceolde onfon C; anre C.

8. Ac B.

10. After fenge an erasure of two
 letters in B; unrihtæmde C.

11. forbarn C.

13. 7 tobærest om. C.

14. myd ofstang C.

17. -XXII. B, -twentygoðan C.

pians he drove away two sorcerers, who worked great magic there with two dragons, and he awoke their king's son from death and baptised the king whose name was Eglippus, and his queen's name was Eufenissa. Another king, however, came after him who was 4 called Hyrtacus; he ordered this Matthew to be stabbed from behind with a sword, when he stood praying before the altar of God, because he was not allowed to take for a wife a virgin of God, that was a nun. But Matthew told him that he would be as sin- 8 ful against God, if he received the consecrated virgin as his wife, as a slave would be who took a royal queen to commit adultery with her. Soon after Matthew's martyrdom, the king's hall burnt down with all his treasures, his son went mad, and he himself became a 12 leper, and wounds burst out on him from head to foot, and he turned his sword upwards and stabbed himself. St. Matthew's body rests in the Parthian mountains and awaits the coming resurrection. 16

September 22. St. Mauricius.

On the twenty-second day of the month is the martyrdom of St. Mauricius and of six thousand and six hundred martyrs with him. This was a troop of soldiers that came from the East from the country of Cappadocia to assist the emperor Maximianus, and they 20 were victorious in all battles. But at last the emperor found out that they were Christians. Then he ordered them to be martyred that their holy blood flowed over the ground like a stream. We know none of their names, except St. Mauricius, who was the com- 24 mander of the troop, and St. Exsuperius and St. Candidus. The other names are put down in heaven in the book of life.

September 23. St. Sosius.

On the twenty-third day of the month is the commemoration of the deacon named St. Sosius. He lived in the town of Misenum, 28

- 18. .vi. B, syx þusenda C.
- 18, 19. .vi. B, syx hundred C.
- 19. campodocia B.
- 20. fultume sende se was maxi-
mianus haten C.
- 21. Ac B; on] in C; onfunde C.
- 22. he om. B.

- 23. arn C; æfter] ofer C.
- 24. nama na (and an n erased after
this) B.
- 25. exuprius B; þa] þera C.
- 26. Erasure of six to eight letters
after noman B.
- 27. .xxiii. B, -twentygoðan C.

lana, *ond* sume dæge þa he rædde godspell, þa scán him heofonlic
leoht ymb þæt heafod. þa cwæð se biscop se þe his lareow wæs :
'ne bið þes diacon noht longe mid us, ac he sceal beon mid Criste.'
4 *ond* þa æfter feawum dagum þa endode he his lif þurh martyrhad
for Criste.

September 23. St. Thecla.

On þone ilcan dæg bið *sancte* Teclan tid þære halgan fæmnan.
seo wæs in þære ceastre Iconio, *ond* heo wæs þær beweddado
8 æðelum brydguman. þa gehyrde heo Paules lare þæs apostoles, þa
gelyfde heo góde *ond* awunode in hyre mægðhade. *ond* forðon heo
arefnde monigu witu : hy mon wearp in byrnende fýr, *ond* þæt hio
nolde byrnan, *ond* hy mon sende in wildra deora menigo, in leona
12 *ond* in berena, *ond* þa hie noldon slitan ; hy mon wearp in sædeora
seað, *ond* þa hyre ne sceðedon ; hy mon band on wilde fearras,
ond þa hyre ne geegledon. *ond* þa æt neahstan heo scear hyre feax
swa swa weras *ond* gegyrede hy mid weres hrægle *ond* ferde mid
16 Paulum, þam godes ærendracan. Tecele wæs swa myhtigu fæmne
þæt heo gepingode to gode sumre hæðenre fæmnan gæste hwylce
hwegu ræste in þære ecan worulde.

September 24. Conception of St. John.

On þone *fewer ond twentegðan* dæg þæs monðes bið *sancti*
20 Johannis geeacnung þæs miclan fulwihteres. þy dæge Gabriel se
heahengel æteowde Zacharie, Johannis fæder, þær he stod æt þam
weofode *ond* ricels bærnde in godes ansægdnesse, *ond* him sægde
þæt him scolde beon sunu acenned, *ond* þæs nama sceolde beon
24 Johannis geciged. þa nolde Zacharias þam engle gelyfan þæt him
ond his wife on heora ylde meahte beon sunu acenned. þa cwæð
se engel to him : 'þu bist dumb oð þone dæg oð þæt þe þis bið :'
ond hit þa wæs swa geworden.

4. ðæs æfter C ; feawa B.

7. ioconio B, iaconia C ; beweddod

C.

9. on god C ; & wunode C ; in] on C.

10. arefnde] polode C ; þæt om. B.

11. in] on C (*twice*).

12. in] on C (*twice*).

13. hyre] hig C.

14. egledon C ; nyhstan C.

16. paule C ; myhtig C.

17, 18. hwylce hwegu] heallies C (!).

18. in] on C.

and one day when he was reading the gospel, a heavenly light shone around his head. Then the bishop who was his teacher said: 'This deacon will not be with us a long time, but he will be with Christ.' After a few days he ended his life by suffering 4 martyrdom for Christ.

September 24. St. Thecla.

On the same day is the festival of the holy woman St. Thecla. She lived in the town of Iconium, and there she was wedded to a noble bridegroom. When she heard the teaching of the apostle 8 Paul, she believed in God and remained a virgin. For this she suffered many tortures: she was thrown into a burning fire, and it would not burn her; she was brought into the midst of wild beasts, of lions and of bears, and they would not hurt her; 12 she was thrown into a pit full of sea-beasts, and they did not harm her: she was bound to wild bulls, and they did not injure her. At last she cut off her hair like a man, put on men's clothes and went with Paul, the messenger of God. Thecla was such a 16 powerful woman that by her intercession she procured from God some rest in the eternal world for the soul of a pagan woman.

September 24. Conception of St. John.

On the twenty-fourth day of the month is the conception of St. John, the great baptiser. On this day the archangel Gabriel 20 appeared to Zacharias, John's father, as he stood at the altar and burnt incense as an offering to God, and told him that a son would be born to him, and that he should be called by the name of John. Then Zacharias would not believe the angel that a son 24 might be born to him and his wife in their old age. The angel then said to him: 'Thou shalt be dumb until the day when this comes to pass;' and thus it happened.

19. .xxiiii. B, -twentigoðan C.

20. micelan C; [y] on ðam C.

21. iohannes C.

21, 22. þam weofode] gebede C;
berende C; in] 7 C

23. sunu—beon om. B; beon om.
C.

24. þæt him om. B.

26. dūm C; oð þ. þe þ. bið om.
C.

September 24. St. Andochius and St. Thyrsus.

On þone ilcan dæg bið þara haligra wera tid *sancti* Andochi þæs mæssepreostes *ond sancti* Tyrsi þæs diacones. þá comon of eastdæle in Galwala mægðe *ond* þær monige men þurh fulwiht gelærdon to
 4 Cristes geleafan *ond* þær geprowodon martyrdom for godes naman on Aurelianus dagum þæs caseres, *ond* sum cepemon cristen mid him, þæs nama wæs Felix. æryst se casere him bead gold *ond* seolfor wið þon þy hy forleton Cristes geleafan. þa noldon hy þæt.
 8 þa het he hi weorpan on byrnende fyr, *ond* him þæt ne onhran. þa het he mid stengum heora sweoran forsleán : þa leordon þa gastas to ecum geféan, *ond* æt heora lichoman wæron monegu wundru gewordenu.

September 25. St. Ceolfrið.

12 On þone *fif ond twentegðan* dæg þæs monðes bið þæs hal[gan weres gemind] se wæs on þisse Brytene, *ond* he wæs nemned Ceolfrið. he wæs sumes haliges mynstres abbod be norðan gemære, þæt wæs gehalgod *sancte* Petre ; *ond* þa on his yldo ongan he feran
 16 to Rome, *ond* prim dagum ærðon he ferde he sægde his siðfæt þæs mynstres broðrum ; *ond* siððan he on siðe wæs, he asong ælce dæge tuwa his saltere *ond* his mæssan, butan þam anum dæge þe he on sæ wæs *ond* prim dagum ær his endedæge. he wæs on *fewer*
 20 *ond hundseofontegum* geara þa he forðferde ; æfter hundteontegum daga *ond feowertynum* þæs þe he of his mynstre ferde, he geleorde on Burgenda mægðe æt Linguna ceastre, *ond* he wæs arwyrðlice bebyrged in þære cirican þe hi nemnað [*ad*] *sanctos geminos*—
 24 æt þam halgum getwinnum—mid micle wope ge Angelcynnes monna ge piderleodiscra. þær his geferscipe hine todælde on preo : an dæl ferde forð to Rome, oðer dæl cyrde eft to Brytene

1, 2. þæs mæssepreostes *om.* C.
 2. tirsī B (*y above the line*), tiersī C.
 3. in] on C ; gealwala C ; mæ-
 nigne æðelne man C ; þur B.
 5. cepmon C ; cristen *om.* C.
 8. þa het—onhran *om.* B.
 9. heora] hym þa C ; foron C ; þa]
 hyra C.

10. monug B ; gewordenu *om.* C.

12, 13. *The words in brackets added by later hand* B ; abbudes gewytennys C.

14. ceolferð C.

15. þa ongan C ; feran : *erasure between e and r* B.

September 24. St. Andochius and St. Thyrsus.

On the same day is the festival of the holy men St. Andochius the mass-priest and St. Thyrsus the deacon. They came from the East into Gaul, and there they converted many people to the Christian faith by baptising them, and there they suffered martyr-
dom for God's sake in the days of the emperor Aurelianus, and a
Christian merchant with them whose name was Felix. At first the
emperor offered them gold and silver, if they would give up the
belief in Christ. When they refused this, he commanded them to 8
be thrown into a burning fire, and it did not touch them. When
he ordered their necks to be broken with cudgels, their spirits
went forth to eternal joy, and many miracles came to pass at their
bodies.

12

September 25. St. Ceolfrið.

On the twenty-fifth day of the month is the commemoration of the holy man who lived here in Britain, and he was called Ceolfrið. He was the abbot of a holy monastery near the northern frontier that was consecrated to St. Peter¹. In his 16 old age he set out for Rome, and three days before he left he spoke to the brethren of the minster about his journey. Since he was on his way, he sang his psalter and his mass twice every day, with exception of the one day when he was at sea and three 20 days before his death. He was seventy-four years old when he died: one hundred and fourteen days after he had left his monastery, he expired in the town of Langres in Burgundy, and he was reverently buried in the church which they call *ad sanctos geminos*² 24 (to the holy twins) with loud lamentations of the Englishmen as well as of the people of the country. There his company broke up into three parts: one part went on to Rome, the second returned again to Britain and announced it, and the third part 28

16. ær C; geœæde C.

17. ælce dæge om. C.

18. þam] þig C.

19. -LXXIII. B.

21. dagum C; -XIII. B; gewat C.

22. burgundia C; lingwuna C.

23. in] on C; circan C.

24. ge]ægðer ge C, geon B; þæder-
lendiscra C.

26. An B; dæl om. C.

¹ Wearmouth.

² Cp. p. 24, l. 6.

ond þæt sægdon, ond se þridða dæl gesæt æt his byrgenne for his lufan betweoh þa men þe heora gepeode ne cuðon.

September 26. St. Justina and St. Cyprianus.

On þone *sex* ond *twentegðan* dæg þæs monðes bið *sancta* Justinan 4 tid þære fæmnan ond þæs biscopes *sancti* Cyprianus. se Cyprianus wæs æryst ealra drya se wyrsta, ond he wolde þære fæmnan mod on his scincræftum onwenden to hæðendome ond to unclænum hæmede. ac þa gedwinon his drycræftas for hyre halignesse swa 8 swa rec þonne he togliðeð, oððe weax þonne hit for fyre gemelteð. þa forlet he þone drycræft, ond he wæs geworden halig biscop, ond mid þære ilcan fæmnan he prowode eft martyrdom, ond heora lichoma resteð in þære ceastre þe is nemned Antiochia.

September 27. St. Cosmas and St. Damianus.

12 On þone *seofon* ond *twentegðan* dæg þæs monðes bið þara haligra gebroðra tid *sancti* Cosme ond *sancti* Damiani. þæt wæron heah-læcas, ond hi lacnodon æghwylce untrumnesse monna, ond hi ne 16 onfengon nowiht æt nænigum men, ne æt welignum ne æt heanum. þa gehældon hie sum wif of micelre medtrumnesse; þa brohte seo diogollice *sancti* Damiane medmicle gretinge (gewritu secgað þæt þæt wære preo ægero) ond heo hyne halsode þurh god þæt he þam onfenge; þa onfeng he þam. þa wæs his broðor Cosmas forðam 20 swiðe unrot, ond forðam he behead þæt mon heora lichoman ætsomne ne byrgde æt heora ende. þa on þære ilcan niht ætywde ure dryhten Cosme ond cwæð: 'forhwon spræce þu swa for þære gretinge þe Damianus onfeng? ne onfeng he þæt na to medsceatte, 24 ac forðon þe he wæs þurh me gehalsod.' þas gebroðor geprowedon mærne martyrdom on Dioclitianus dagum þæs caseres from Lissia þæm gerefan: hi wæron stæned, ond þa stanas wæron on bæc gecyrrred ond wundedon þa þe þa halgan stændon. hy wæron mid strælum

2. men] mægðe C; hig hyra gepeodo C.

3. *Large initial wanting* B; -xxvi. B C.

4. þæs bisc. scti om. C; cypriane C.

5. ealra om. C; dry B; wyrresta C.

6. on mid C; hæðengylde C.

8. ric (e over i) B; for] æt C.

9. dreocræft C; he om. C.

11. in] on C.

12. -xxvii. B C; haligra om. C.

14. æghwylce C; mettrumnyse C.

15. nan þing fram ænegum C.

16. geheoldon B (æ over eo).

from love to him remained at his grave among the people that did not understand their language.

September 26. St. Justina and St. Cyprianus.

On the twenty-sixth day of the month is the festival of the virgin St. Justina and of the bishop St. Cyprianus. This Cyprianus was at first the worst of all sorcerers, and by his magic he tried to turn the virgin's mind to heathendom and immoral intercourse. But then his magic arts vanished before her holiness like smoke when it glides away, or wax when it melts from the fire. Then he gave up sorcery and became a holy bishop, and afterwards he suffered martyrdom with the same woman, and her body rests in the town that is called Antioch.

September 27. St. Cosmas and St. Damianus.

On the twenty-seventh day of the month is the festival of the holy brethren St. Cosmas and St. Damianus. They were excellent physicians: they cured all human sickness, and they did not take anything from anybody, neither from the wealthy nor from the poor. When they had cured a woman from great sickness, she secretly brought St. Damianus a slight acknowledgement; the books say that it was three eggs; and she entreated him for God's sake to take them, and he took them. His brother Cosmas was very much displeased with it, and therefore he commanded that at their death their bodies should not be buried together. Then our Lord appeared to Cosmas the same night and said: 'Why didst thou speak thus about the present that Damianus received? He did not accept it as payment, but because he was entreated in my name.' These brothers suffered a glorious martyrdom from the hands of the reeve Lysias in the days of the emperor Diocletian: they were stoned, and the stones were turned back again and

17. dygollice C; medmicele C.

18. ægru C.

19. þa onf. he þam om. C; his om. B.

22. urne C (n added by later hand); spricst C.

23. na þæt C.

24. þurh] þur B, on C; broðro þrowedon C.

25. diacletianus B; lissio C.

26. gehwyrfd C.

27. 7 hy C.

scotode, ac þa strælas forcyrdon hi *ond* slogon þa hæðnan, ac
 purh beheafdunga hy onsendon heora gast to gode. þa pohton
 þa men þa þe heora lichoman namon hwæðer hi mon ætsomne
 4 byrgde, forðam þe Cosmas þæt ær forbead. þa com þær yrnan sum
 olbenda, *ond* se cwæð mid menniscra stefne : 'ne todælað ge þara
 haligra lichoman, ac byrgað hi ætsomne.' þa dydon hi swa him
 þæt dumbe neat onwreah, *ond* peah siððan gelumpon heofonlico
 8 wundru purh þara haligra mægen.

September 29. Consecration of St. Michael's Church.

On þone *nigon ond twentegðan* dæg þæs monðes bið sancte
 Michahelis cirican gehalgung in Tracla þære ceastre. in Eracle
 þære mægðe feonda menigo com to þære ceastre *ond* hy ymbæton.
 12 þa ceasterware purh þreora daga fæsten anmodlice bædon god
 fultumes *ond* bædon þæt he him þone ætywde purh sancte Michahel.
 þa py þridan dæge stod *sanctus* Michahel ofer þære ceastre gete
ond hæfde fyren sweord in his honda. þa wæron þa fynd abregede
 16 mid py egesan, *ond* hy gewiton ónweg, *ond* þa ceasterwara wunedon
 gesunde. *ond* þær wæs getimbred sancte Michaeles cirice, *ond*
 seo wæs gehalgod on þone dæg þe we mærsiað sancte Michaeles
 gemynd.

September 30. St. Hieronymus.

20 On þone *þritegðan* dæg þæs monðes bið sancte Hieronimis
 tid þæs mæssepreostes *ond* þæs æðelan leorneres. se wæs in
 Bethlem in þære Judiscan ceastre; be þam sagað *sanctus* Arculfus
 þæt he gesawe medmicle cirican butan Bethlem þære ceastre, in
 24 þære wæs geseted Hieronimis lichoma mid stane oferworht, *ond*
 ofer þam wæs geseted byrnende leohtfæt ge dæges ge nihtes.

Donne se monoð bið geendod þe we nemnað haligmonoð, þonne
 bið seo niht *twelf* tida long, *ond* se dæg bið þæt ilce.

1. oncyrdon C; hæðenan C; Ac
 purh] æt þære C.

2. 7 hy C; gastas C.

3. þa þe] þe C.

5. oluende C; todæle C.

7. dume nyten C; peah] þær C.

9. .xxviii. B. -twentigoðan C.

10. cyrcan halgung C; on traia C.

10, 11. in Eracle—ceastre om. C.

12. ceasterware] ceaster C; god
 om. B.

13. michael C (so always).

14. py added later on in C; geate
 C.

15. fyren added later on in C; in]
 on C; abregede C.

wounded those who stoned the saints. They were shot with arrows, but the arrows turned around and killed the pagans, but being beheaded they sent forth their spirits to God. Then the people who took away their bodies considered whether they should 4 bury them together, because Cosmas had formerly forbidden it. Then a camel came running there, and it said with human voice : 'Do not separate the bodies of the saints, but bury them together.' Then they did as the dumb beast had shown them, and yet heavenly 8 miracles since happened by the saints' power.

September 29. Consecration of St. Michael's Church.

On the twenty-ninth day of the month is the consecration of St. Michael's church in the town of Trac¹. In the district of Eraclea a great number of enemies came to the town and besieged 12 it. The citizens fasting three days unanimously prayed to God for help and asked that he might reveal it to them by St. Michael. On the third day St. Michael stood above the town-gate and had a fiery sword in his hand. The enemies were seized with fear, 16 they retreated, and the citizens remained unhurt. There St. Michael's church was built, and it was consecrated on the day when we celebrate the memory of St. Michael.

September 30. St. Hieronymus.

On the thirtieth day of the month is the festival of the mass- 20 priest and noble teacher St. Hieronymus. He lived in the Jewish town of Bethlehem: St. Arculfus says on this point that he had seen a small church outside the town of Bethlehem, in which Hieronymus' body was entombed under a stone superstructure, 24 and over it was placed a lamp burning day and night.

When the month that we call the holy month is ended, the night lasts twelve hours, and the day likewise.

- | | |
|---|---|
| 16. þam egsan C; ceasterware C;
awunedon C. | 22, 23. be þam—þære ceastre om.
C; in] on C. |
| 17. sc̅s C. | 24, 25. Hieronimis (heremmis C!)—
geseted om. B. |
| 20. .xxx. B, þrytygoðan C; sc̅s
om. B; hieremis C. | 26. mona B; bið geend. se m. C;
þe ðe C. |
| 21. in] on C. | 27. long om. C; bið om. C. |
| 22. in and iudiscan om. C. | |

¹ On the origin of this corruption, see Addenda.

October.

On þam teoðan monðe on geare bið *an ond þritig* daga; þone mon nemneð on leden October *ond* on ure geþeode winterfylleð.

October 3. Two Heawolds.

4 On þone þridðan dæg þæs monðes bið þara preosta þrowung þa wæron begen anes noman: oðer wæs nemned se blaca Heawold, oðer se hwita Heawold. þa mæssepreostas ferdon of þisse Brytene east ofer sæ to Frysum *ond* þa lærdon to godes geleafan *ond* þær 8 geþrowedon martyrdom for Criste, *ond* heofonlic leoht wæs gesewen ofer heora lichoman. heora wundor synt awriten on Angelcynnes bocum, þæt is on *istoria Anglorum*.

October 7. Pope Marcus.

On þone seofteðan dæg þæs monðes bið þæs papan tid þæs noma 12 wæs *sanctus* Marcus. se wæs on Constan[tin]us dagum þæs caseres, *ond* his lichoma wæs bebyrged *ond* is in þam mynstre þe hy nemnað æt Rome Balbina.

October 8. St. Dionysius, Rusticus and Eleutherius.

On þone eahteðan dæg þæs monðes bið þæs biscepes tid *ond* þæs 16 halgan martyres *sancti* Dionisi *ond* his diacona twega þara noman wæron Rusticus *ond* Eleutherius. þa wæron in þære ceastre þe Parisius is nemned; þær hi mon nydde þæt hy deofolgyld weorðedon; þa hy þæt ne gefafedon, þa wæron hi for Criste gemartyrod. 20 þa woldon þa cwelleras sendan heora lichoman on deopne stream, on þa éa þe hatte Secuana. ac sum cristen wif hy laðode to symble, *ond* hi þa hyre getæhton þara haligra lichoman, *ond* hio þa het hyre men on niht þa lichoman forstelan *ond* bebyrgan on hyre 24 æcere; *ond* se æcer þa syððan gegreow *hundtcontigum* siða sélor

1. on geare *om.* C; -xxxī. B C.
2. october B.
4. þone *twice* in B; þara haligra C; mæssepreosta C.
5. nemned *om.* C.
6. þa] þæs C; gewendon C.

7. þa] þær C.
9. syndon C.
10. on *om.* C.
11. -vii. B.
12. *The letters in brackets erased in B; a later correction above the line, -ti-, indistinctly legible.*

October.

In the tenth month of the year there are thirty-one days: in Latin it is called October, and in our language *winterfylled*.

October 3. Two Heawolds.

On the third day of the month is the martyrdom of the priests who had both the same name: one was named the black Heawold, 4 the other the white Heawold. These mass-priests passed from Britain eastward over the sea to the Frisians and converted them to the belief in God; there they suffered martyrdom for Christ, and a heavenly light was seen over their bodies. Their miracles are 8 told in the history of the English people, that is in *historia Anglorum*.

October 7. Pope Marcus.

On the seventh day of the month is the festival of the pope whose name was St. Marcus. He lived in the days of the emperor 12 Constantine, and his body was buried at Rome in the so-called cemetery of Balbina.

October 8. St. Dionysius, Rusticus and Eleutherius.

On the eighth day of the month is the festival of the bishop and holy martyr St. Dionysius and of his two deacons whose names 16 were Rusticus and Eleutherius. They lived in the town called Paris; there they were urged to worship idols: as they would not agree to it, they were martyred for Christ's sake. Then the executioners wanted to throw their bodies into a deep stream, 20 into the river called Seine. But a Christian woman invited them to a meal, there they showed her the bodies of the saints, and she bade her men steal the bodies at night and bury them in her field, and the field since grew a hundred times better than it had done 24

14. balbino B.
15. .viii. B.
16. martires B (y over i).
17. in] on C.
18. is nemned parisius C; deoful-
gyldum guldun 7 weorðedon C.

19. hi om. B; gemartyrode C.
21. sequane C; Ac B.
22, 23. hyre men het C.
23. forst. þa lich. C.
24. se æcer] he C; þa om. C; grew
C; .c. siða B; sel C.

þonne he ær dyde. þær æfter ðon cristene men timbredon cirican,
ond þær blinde men onfengon heora gesyhðe *ond* healte heora gonge
ond deafe gehyrnesse.

October 11. St. Ethelburga.

- 4 On þone endlyftan dæg þæs monðes bið þære halgan abbodissan
 forðfor *ond* þære æðelan fæmnan þære noma wæs *sancta* Æðelburh.
 sio gestaðelode þæt fæmnena mynster on Brytene þæt is nemned
 on Bercingum, *ond* on hyre dagum gelumpon heofonlicu wundro
 8 on þam ilcan mynstre. *ond* sum halig fæmne geseah þære ilcan
 Æðelburge gast mid gyldenum racenteagum beon getogen to
 heofenum. hyre wundro *ond* hyre mynstres syndon awriten on
 Angolcynnes bocum.

October 14. St. Calixtus.

- 12 On þone *feowertegðan* dæg þæs monðes bið *sancti* Calistis gemynd
 þæs papan. se þrowode martyrdom for Criste on þæs caseres
 dagum se wæs nemned Macrini, *ond* he is bebyrged in þam mynstre
 Calepodi on þam wege þe æt Rome is nemned Aurelia. þes papa
 16 gesette on Rome preora sæternesdaga fæsten on geare, ænne for
 hwættes genihtsumnesse, oðerne for wines, þridan for eles.

October 15. St. Lupulus.

On þone *fiftegðan* dæg þæs monðes bið þæs martyres tid *sancti*
 Lupuli, þæs mæsse bið gemeted on þam ylðran mæssebocum.

October 18. St. Luke.

- 20 On þone *eahategðan* dæg þæs monðes bið *sancte* Lucas geleornes
 þæs godspelleres. se wrat þone þriddan dæl Cristes boca in Achaia
 þære mægðe, *ond* he wrat þa mæran boc *actus apostolorum*. Lucas
 wæs acenned in Siria mægðe, *ond* he wæs ærest cræftig læce in

1. ðær eft C; cirican timbredon
 C.
 2. ond healte heora gonge om.
 C.
 4. gewytenys C.
 6. fæmna B.
 7. Bercingum: a small drawing

on the margin, 'Burh' written under-
 neath in B.

8. haligu C. 10. mynster C.
 12. XIII. B, -teoðan C; the first
 seven words of this paragraph are
 repeated on the margin by a later
 hand; calistes C.

before. There Christian people afterwards built a church, and there the blind received their eyesight, the lame the power to walk and the deaf their hearing.

October 11. St. Ethelburga.

On the eleventh day of the month is the decease of the holy 4 abbess and noble virgin whose name was St. Ethelburga. She founded the nunnery in Britain that is called Barking, and in her days divine miracles came to pass in the same minster. A holy virgin saw the said Ethelburga's spirit being drawn to heaven 8 with golden chains. Her miracles and those of her minster are related in the history of the English people.

October 14. St. Calixtus.

On the fourteenth day of the month is the commemoration of the pope St. Calixtus. He suffered martyrdom for Christ in the 12 days of the Emperor called Macrinus, and he is buried in the cemetery of Calepodius on the road that at Rome is called Aurelia. This pope appointed a fasting at Rome on three Saturdays in the year, one for abundant wheat, another for wine, a third for oil. 16

October 15. St. Lupulus.

On the fifteenth day of the month is the festival of the martyr St. Lupulus whose mass is found in the older mass-books.

October 18. St. Luke.

On the eighteenth day of the month is the decease of the evangelist St. Luke. He wrote the third part of Christ's books 20 in the country of Achaia, and he wrote the celebrated book *Acta Apostolorum*. Luke was born in Syria, and at first he was a

14. *se was nemned om.* C; in] on C.

15. *calepode* B.

16. *preor (!)* C.

18. *.xv.* B, *-teoðan* C.

19. *lupulii* B, *lupili* C.

20. *.xviii.* B, *-teoðan* C; *gewy-tennys* C.

21. *Se awrat C (erasure after this word B); in] on C.*

22. *awrat* C; *maran* B.

23. *in] on C twice.*

Antiochia þære ceastre, *ond* he wæs eft Paulus gefera in ælce elðeodignesse, *ond* he wæs se clænosta wer: næs he hæbbende wif ne bearn. he gefor þa he wæs on *hund seofontigum ond seofon* 4 geara, *ond* he wæs ærest bebyrged in Bethania þære stowe, ac his bân wæron eft alæded þanon on Constantines dagum þæs caseres in þa ceastre Constantinopolim.

October 18. St. Tryphonia.

On þone ilcan dæg bið þære halgan cwene gemynd *sancta* 8 Trifonia. seo wæs Decies cwen þæs caseres, *ond* heo wæs æryst hæðen *ond* wælgrim. ac heo geseah hu Decius se casere wedde *ond* hrymde dæges *ond* nihtes, ærðon he dead wære; þa gelyfde heo on god *ond* onfeng fulwihte, *ond* sume dæge þær heo hy gebæd heo 12 onsende hyre gast to gode.

October 18. St. Justus.

On þone ilcan dæg bið þæs halgan cnihtes prowung *sancti Justi*, se wæs *eakta* wintre þa he martyrdom prowode for Criste. þone het beheafðian sum rice mon, se wæs on noman Ritsoalis. þa 16 woldon þa cwelleras niman þæt heafod *ond* lædan to þam rican men; þa aras se lichoma *ond* genam þæt heafod him on hand, *ond* seo tunge spræc of þæm heafde *ond* cwæð þus: 'heofones god *ond* eorðan, onfoh mine sawle, forðon ic wæs unsceððende *ond* clænheort.' 20 þa gemette hine þær his fæder *ond* his fædera swa beheafðodne; þa cwædon hi: 'hwæt wille wit don be þissum lichoman?' þa spræc seo tunge eft of þam heafde *ond* cwæð: 'gongað on þis stanscræf þæt her neah is, *ond* git þær metað weall se is mid ifige bewrigen; 24 bedelfað on þam þone lichoman *ond* sendað min heafod an to gretinge *ond* bringað hit minre meder þæt heo þæt cysse: *ond* gif heo me geseon wylle, þonne sece heo me in godes neorxna wonge.' þa bedulfon hy þone lichoman þær he ær bebead, *ond*

1. in] on C.
2. ne wif C.
3. gewat C; .LXXVII. B, *ond* seofon om. C.
4. gebyrged C; in] on C; þære stowe om. B.

6. in] on C; ceastre þe is nemned C; constantinopoli B.
8. decius C.
11. wearð gefullod C.
14. nigon geara C; prow. mart. C.

skilful physician in the town of Antioch; afterwards he was Paul's companion in all his peregrinations, and he was the purest of men: he had neither wife nor children. He died when he was seventy-seven years old, and first he was buried in the place called 4 Bethania, but his bones were afterwards brought away in the days of the emperor Constantine to the city of Constantinople.

October 18. St. Tryphonia.

On the same day is the commemoration of the holy queen St. Tryphonia. She was the wife of the emperor Decius, and first 8 she was a heathen and of cruel mind. But as she saw how the emperor Decius raved and screamed day and night before he died, she believed in God, received baptism, and one day when she was praying she gave up her ghost to God. 12

October 18. St. Justus.

On the same day is the passion of the holy child St. Justus, who was eight years old when he suffered martyrdom for Christ. A great man, Ritsoalis by name, ordered him to be beheaded. The executioners then tried to take the head and to bring it to the 16 great man; then the body arose and took the head into its hand, and the tongue spoke out of the head and said: 'Lord of heaven and earth, receive my soul, for I did no harm and I was pure' in heart.' His father and his father's brother met him there thus 20 beheaded: they said: 'What shall we do with this body?' Then the tongue again spoke out of the head and said: 'Enter this cave in the rocks that is near by, and there you will find a wall that is covered with ivy: bury the body there and send my head 24 only as a greeting and take it to my mother that she may kiss it; and if she wants to see me, she may look for me in God's paradise.' Then they buried the body where he before had commanded it, and

15. beheafðian: be- on erasure B.

17. hand om. B.

18. heofenas C.

19. minre C.

20. Ða C; þær om. C.

21. willað C.

23. gemetað weallhus C; se is om.
C; bewrogen C.

24. wendað C.
24. 25. an to gret.] on yncere
teage (!) C.

25. hit om. B; heo hyt C.

27. lichoma C.

brohton his heafod in þa ceastre þe hatte Alticiotrum to his meder,
 þære noma wæs Felicia, *ond* his fæder noma wæs Justinus. þa on
 niht scan leoht ofer ealle þa ceastre of þam heafde. þa on mergen
 4 *com* se biscop þæder *ond* þa ceasterwara ealle mid leofsfatum *ond*
 mid candelum, *ond* bæron þæt heafod to cirican *ond* hit þær
 asetton; *ond* þær georn *sextene* wintre mæden to þære bære, seo
 wæs blind acenned, *ond* heo meahhte sona geseon.

October 19. St. Pelagia.

8 On þone *nigontegðan* dæg þæs monðes bið *sancta* Pelagian ge-
 leornes þære godes þeowenne. seo wæs æryst *mima* in Antiochia
 þære ceastre, þæt is scericge on urum gepeode. seo glengde hi
 swa þætte noht næs on hyre gesewen buton gold *ond* gimmas,
 12 *ond* eall hyre gyrela stanc swa ælces cynnes ricels. þa gecyrde
 heo æne into cirican þær Nonnus se biscop sægde godspell be þam
 toweardan godes dome; þa weop heo sona swa þæt hyre fleowon
 þa tearas of þam eagum swa swa flod, *ond* þa þy ilcan dæge
 16 gesohte heo þone biscop *ond* cwæð to him: 'ic eom deofles þinen:
 ic yðgode mid synnum swa swa sæ mid yðum: ic wæs synna
 georn *ond* in deadlicum lustum: ic wæs beswicen *ond* ic beswac
 monige purh me. ac ic bidde þe: gefulla me þæt mine synna
 20 syn áðilgode.' þa gefullode se biscop hy *ond* hyre gesealde husl,
ond æt þam fulwihte hyre onfeng sum godes þeowen þære noma
 wæs Romana. þæs þa ymb twegen dagas, þær heo slep æt þære
 godmoder huse, þa *com* hyre deofol to *ond* hy awehte *ond* cwæð
 24 to hyre: 'min hlæfdige, gif þe wæs gold to lytel oððe seolfor oððe
 deorwyrðra gimma oððe ænigra woroldwelena, ic þæt sona gebete,
 ac ne forlet þu me.' þa cwæð heo: 'ic þe wiðsace, forðon ic eom
 nu in Cristes brydbure.' þa on þære eahtoðan nihte hyre ful-
 28 wihtes þa gegyrede heo hy mid hærenre tunecan *ond* mid byrnan,

1. in] on C; alticiotrum C.
 2. feliciae B.
 3. of þam heafde om. C; 7 þa C.
 4. þæder] to þære ceastre C.
 5. to] on C.
 6. þærarn ansyxtyngeare mæden C.
 8. .xviii. B, -teoðan C; pilagian
 B; gewytenys C.

10. scearege C; urum] unrin
 C (!).
 11. þætte] þ ne C; næs aht C;
 on hyre gesewen om. C.
 12. gegyrla C; wæs stincende C.
 13. nonus C.
 14. dome] lombe B C (*corrected by*
Cockayne); swa swyðe C.

brought the head into the town called Alticiotrum¹ to his mother whose name was Felicia: his father's name was Justinus. At night a light from the head shone all over the town. In the morning the bishop and all the citizens came there with lamps⁴ and with candles and bore the head away to a church and put it there. A girl sixteen years old, who was born blind, hastened to the bier, and she was able to see at once.

October 19. St. Pelagia.

On the nineteenth day of the month is the decease of St. Pelagia, 8 the handmaid of God. She was first a *mima* in the town of Antiochia, that is in our language an actress. She adorned herself so that nothing was seen on her but gold and jewels, and her whole dress smelt like perfume of every kind. Once she came into a church where 12 the bishop Nonnus explained the gospel concerning the coming judgment of God. Then she suddenly wept that the tears streamed from her eyes like a flood, and on the same day she sought the bishop and said to him: 'I am the devil's slave: I was filled with 16 sins, as the sea is filled with waves: I was desirous of sins and in deadly lust: I was deceived and I deceived many people myself. But I implore thee: baptize me that my sins may be blotted out.' The bishop then baptised her and gave her the sacrament, and at 20 the baptism a servant of God was her sponsor whose name was Romana. Two days after this, when she slept at the house of her godmother, a devil came to her, awakened her and said to her: 'Oh my mistress, if thou hadst too little gold or silver or precious 24 stones or worldly goods of any kind, I shall soon make amends for it, but do not thou forsake me.' She said: 'I forswear thee, because now I am in the bridal bower of Christ.' On the eighth day after her baptism she dressed herself in a tunic of hair and in 28

15. eagan B.
16. him to C.
17. *One swa om. B; 7 ic C; synna]*
swa leg C.
18. *ond in] on C; listum B: 7 ic C.*
19. *ic bidde þe om. B.*
20. *hy se biscop C.*

21. *þeow B.*
22. *wæs om. C; 7 þa þæs C.*
23. *godmedor C.*
24. *hyre to C; goldes C; seolfres C.*
25. *wordwelena B.*
26. *þu om. B; Ða C.*
27. *in] on C; bure B; niht C.*

¹ A suburb of Auxerre (Cockayne).

pæt is mid lytelre hacelan, *ond* heo næs na leng þær gesewen, ac heo gewat on Oliuetes dune *ond* hyre timbrede lytle cytan in þære stowe þe Crist him gebæd þa he wæs mōn on eorðan. þær hio 4 wunode þreo gear, *pæt* nænig mon ne wiste hwæðer hio wæs wer þe wif, ærðon þe heo forðfered wæs. þa onfand se biscop on Hierusalem þær he hyre lichoman gyrede *pæt* heo wæs wif. þa cwæð he: 'god, þe sy wuldor: þu hafast monigne haligne ofer 8 eorðan ahyded.'

October 21. St. Hilarion.

On þone *an ond twentegðan* dæg þæs monðes bið þæs halgan fæder geleornes *sancti Hilariones*. se wæs upcymen in Palestina mægðe in þam tune þe is nemned Þabata, *ond* he wæs sona on his 12 cnihtade on gewritum gelæred. *ond* he gewat in westen þa he wæs *sextene* wintre, *ond* þær hyne dioflu costodon in mislicum hywum. hwilum hy him raredon on swa hryðro, hwilum hy him lægon big swilce nacode wifmen, hwilum hy æteowdon him swa 16 swa þeotende wulf, hwilum swa beorcende foxas, *ond* he pæt eall oferswiðde þurh Cristes miht *ond* dyde unrīm heofonlicra wundra. þara wæs sum *pæt* sum geong mon bæd sume gode fæmnan unrighthæmedes; þa heo *pæt* ne gepafode, þa agrof se mon on ærenum 20 brede drycræstes word *ond* bedealf under þone þerscwold þæs huses þær seo fæmne ineode, *ond* þa sona swa heo ineode, þa wæs heo of hyre ryltgewitte. ac heo cleopode to þam geongan be his naman; þa gelæddon hyre yldran hi to *sancte Hilarione*. þa 24 hrymde pæt deoful in þære fæmnan *ond* cwæð to him: 'þu me nedest to utgonge, *ond* ic ne mæg, buton me se geonga læte se me under þam þerswolde geband.' þa cwæð se godes wer to þam deofle: 'tohwon eodest þu in þis godes mægden, forhwon noldest 28 þu gongan in þone mon þe þe in hy sende?' þa cwæð pæt deofol to him: 'he hæfde minne geferan in him, pæt deofol þe hine

1. na leng] næfre ma C.
2. on] to C; in] on C.
4. pæt] þær B; ne wiste C; ðe wer C.
5. gewiten C; onfunde C.
7. sig þe C.
9. .xxi. B, .twentigoðan C.
10. on C; palistina B.

11. on C.
13. .xvi. B, .xv. C; on misse- cum C.
14. hryðero C.
15, 16. æteowd. h. s. s. þeot.] buton swa C.
16. wulfas C; fox B; ond] ac C.
18. sumre godes C.

a byrnie, that is in a little cassock, and she was no longer seen there, but she went to mount Olivet and built herself a small cot in the place where Christ had prayed when he was a man on earth. There she lived three years, so that nobody knew whether she was 4 man or woman before she departed. Then the bishop in Jerusalem, when he prepared her body, found out that she was a woman. He said: 'Praise to thee, O Lord! Thou hast hidden many a saint on earth.' 8

October 21. St. Hilarion.

On the twenty-first day of the month is the decease of the holy father St. Hilarion. He was grown up in Palestine in the town called Thabata, and early in his childhood he was educated in Scripture. He went into the desert when he was sixteen years 12 old, and there devils tempted him in manifold shapes. Sometimes they lowed at him like oxen, sometimes they lay with him like naked women, sometimes they appeared to him like howling wolves, sometimes like barking foxes, and he overcame all this by 16 the power of Christ, and performed a great number of divine miracles. One of these was that a young man asked a holy virgin to commit fornication with him; as she would not consent to it, the man engraved magic words on a brazen tablet and hid it under 20 the threshold of the house which the virgin used to go to, and as soon as she entered it, she was out of her mind. But when she called the young man by his name, her parents brought her to St. Hilarion. The devil raged in the maiden and said to him: 'Thou 24 forcest me to leave, and I cannot, unless the young man let me who bound me under the threshold.' The man of God said to the devil: 'Why didst thou enter into this holy maiden, why wouldst thou not go into the man who sent thee into her?' The devil said 28 to him: 'He had in himself my companion, the devil who taught

20. þersceold C.

22. sona of C; *after* ryht- an e is distinctly legible in B; ac] 7 C;

23. gebædon C; hyre om. B; sct B; hilarionē C.

24. in] on C.

25. nydest C; ut to ganne C.

26. þersceolda C.

28. gān C; in] on C (*twice*); mon om. C.

29. to him om. B; hæfð C; in] on C; þe] þ C.

gelærde þa unclænan lufan.' þa geclænsode se godes wer þa fæmnan fram þam sciulacum. þa *sanctus* Hilarion wæs on hund-eahtatigum wintrum, þa forðferde he; *ond* þy dæge þe he geleorde 4 he cwæð to him sylfum: 'gong ut, sawl, hwæt ondrædest þu þe ? gong ut, hwæt tweost þu þe nu ? hundseofontig geara þu þeo-wodest gode, *ond* nu gyt þone deað þe ondrædest ?' *ond* æt þissum worde he onsende his gast, *ond* his lichoma is in Palestina mægðe 8 in þære stowe þe hatte Maiuma.

October 24. St. Genesius.

On þone *fewer ond twentegðan* dæg þæs monðes bið þæs mar-tyres þrowung *sancti* Genesi, þone mon acwealde, forðon þe he nolde deofulgild weorðian. þæs gemynd is micel on twam burgum 12 on twa healfe þæs flodes þe hatte Rodanum, þæt is on ure gepeode Rodena mere. in oðre birg is seo stow þe he mid his blode ge-halgode þa hyne mon martyrode, in oðre birg is his lichoma geseted.

October 24. Sixteen Soldiers.

On þone ilcan dæg bið *sextene* cempena tíð, þa het Claudius se 16 casere heafde beceorfan in þære ceastre Figligna, forðon þe hi fulwihte onfengon; *ond* hie wæron bliðran to þam deaðe þonne hy her on hæðengilde lifden. þara cempena *fewer* wæron nemned Theodosius *ond* Lucius *ond* Marcus *ond* Petrus.

October 26. St. Cedd.

20 On þone *sex ond twentegðan* dæg þæs monðes bið *sancte* Ceddес geleornes þæs biscopes. he wæs Ceaddan broðor, *ond* sum halig mon geseah þæt he lædde Ceaddan sawle mid englum to heofenum. Cedd wæs bisceop in Eastseaxum, *ond* hwæðere his lichoma resteð 24 be norðan gemære in þam mynstre Læstinge ea, *ond* his dæda syndon awritene on Angolcynnes bocum.

2. forðon scindlacum B.
3. LXXX^m B; geara C; he forð-ferde B; gewat C.
4. drædest B.
5. þu þe nu] þu nu C.
6. gode] criste C; þu nu C.
7. wordum C; his] þone C; in] on C; palistina B.

8. in] on C; þe] þa B; maioma C.
9. .xxiiii. B C.
10. tíð þrowung B; an s erased after Genesi B.
12. 7 on twa C.
13. rodenan C; In B, on C: oðere byrig C.

him impure love.' Then the man of God cleansed the maiden from the sorcery. When St. Hilarion was eighty years old, he died; and on the day when he departed he said to himself: 'Go out, soul, why art thou afraid? Go out, why dost thou now doubt? Seventy years thou servedst God, and yet now thou fearest death?' With these words he sent forth his spirit, and his body is in Palestine in the place called Maiuma.

October 24. St. Genesius.

On the twenty-fourth day of the month is the passion of the 8 martyr St. Genesius, who was killed, because he would not worship idols. His memory is alive in two towns¹ on both sides of the river called Rhodanus, that is Rhone in our language. In one town is the place he consecrated with his blood when he was 12 martyred, in the other his body is buried.

October 24. Sixteen Soldiers.

On the same day is the festival of sixteen soldiers, whose heads the emperor Claudius commanded to be cut off in the town of Fidenæ¹, because they had received baptism, and they were 16 gladder of their death than if they had lived here as pagans. Four of these soldiers were called Theodosius, Lucius, Marcus, and Petrus.

October 26. St. Cedd.

On the twenty-sixth day of the month is the departure of the 20 bishop St. Cedd. He was Chad's brother, and a certain holy man saw that he brought Chad's soul to heaven with angels. Cedd was bishop of the East Saxons, and yet his body rests near the northern frontier in the monastery of Lastingham, and his deeds are told in 24 the history of the English people.

- 14. 7 on oðere C; in ðære B.
- 15. .xvi. B C; tid 7 hyra wifa C.
- 16. figlina C.
- 18. lifedon C; .iiii. B; þus genemned C.
- 19. þiosius B.

- 20. syx ond twentigoðan C; .xxvi. B; ceadweallan B.
- 21. gewytennys C.
- 23. ceadde B; in] on C; hwæðre C.
- 24. in] on C.
- 25. wæron B.

¹ In Arles, which is built on both sides of the Rhone, cp. ASS., Aug. tom. v, p. 136.

² in civitate Fidenis, cp. ASS., Oct. 25.

October 28. Simon and Thaddeus.

On þone *eahta ond twentegðan* dæg þæs monðes bið þara apostola
 tid Simonis *ond* Thaddeus. Simon wæs *sancta* Marian swystor-
 sunu, Cristes modrian sunu, seo ys nemned on Cristes bocum
 4 Maria Cleophe: þonne wæs Thaddeus oðer noma Judas. þas
 apostolas æfter Cristes upastigenesse gewiton on Persida mægðe
ond þær bodedon Cristes geleafan *ond* dydon unrim wundra on
 þæs cyninges dagum se wæs nemned Exerses. þær hy gedydon
 8 þæt cild sprecende þæt ne wæs anre nihte eald. Simonas lichoma
 resteð on þam lande Bosfore, *ond* Thaddeus lichoma in Armenia
 mægðe in þære ceastre Nerita.

October 28. St. Cyrilla.

On þone ilcan dæg bið *sancta* Cyrillan þrowung þære fæmnan.
 12 seo wæs Decies dohtor þæs caseres, ac Claudius se casere hy nydde
 þæt heo deofolgild herede. þa heo þam wiðsoc, þa het he hy
 mid sweorde ofstingan *ond* hyre lichoman weorpan hundum. þa
 Justinus se mæssepreost genom þone lichoman on niht *ond* hine
 16 bebyrigde mid oðrum halgum monnum.

October 31. St. Quintinus.

On þone *an ond þriategðan* dæg þæs monðes bið *sancti* Quintines
 þrowung þæs martyres. se com of Rome in Galwalas in þa ceastre
 Ambeanis, þær Riciowarus se gerefa mid miclum witum hine
 20 nylde to hæðengilde. þa he þæt ne gefafode, þa het he hine
 beheafðian. þa sona fleah of þam lichoman culfre swa hwit swa
 snaw, *ond* seo fleah to heofenum. þa het se gerefa weorpan his
 lichoman in þa ea þe Sumena is nemned, *ond* þæt heafod þæto;
 24 *ond* þa æfter *fif ond fiftægum* geara godes engel getæhte sumum
 geleaffullum wife, seo wæs nemned Eusebia, þa stowe hwær se

1. .xxviii. B (*in* *distinct, a hole in the parchment*), -twentigðan C; bið *om.* B.

2. simones C; thaddeos B; se simon C, simonius B.

3. ys] wæs B.

4. maria cleopode (!) B; thaddeos B.

5. persia A.

6. þær *om.* B; ungerim C.

7. dagum] rice C.

8. ne *om.* C.

9. on þam — lichoma *om.* C; armenoia (!) C.

10. in] on C.

12. ne] claudius B.

October 28. Simon and Thaddeus.

On the twenty-eighth day of the month is the festival of the apostles Simon and Thaddeus. Simon was the son of St. Mary's sister, the son of Christ's aunt, who is called Maria Cleophæ in the books of Christ: and the other name of Thaddeus is Judas. 4 These apostles went to Persia after Christ's resurrection and there preached the Christian religion and wrought a great number of miracles in the days of the king called Artaxerxes. There they made the child speak that was but one day old. Simon's body rests in the country of Bosphorus, and Thaddeus' body in Armenia in the town of Nerita¹.

October 28. St. Cyrilla.

On the same day is the martyrdom of the maiden St. Cyrilla. She was the daughter of the emperor Decius, but the emperor 12 Claudius urged her to worship idols. As she refused it, he ordered her to be stabbed with a sword, and her body to be thrown before the dogs. Then the mass-priest Justinus took hold of her body at night and buried it together with other holy men. 16

October 31. St. Quintinus.

On the thirty-first day of the month is the passion of the martyr St. Quintinus. He came from Rome into Gaul to the town of Amiens, where the reeve Riciowarus urged him by great tortures to worship idols. As he would not agree to it, he ordered him to 20 be beheaded. Suddenly there flew from the body a dove as white as snow, and it flew to heaven. Then the reeve commanded his body to be thrown into the river called Somme and the head also. After fifty-five years, God's angel showed the place where the body 24 was to some faithful woman, Eusebia by name. When she prayed

- | | |
|---|---|
| 13. deofolgildū hyrde C; þam]ðon B. | 19, 20. hine nydde m. m. witum C. |
| 15. hine om. B. | 21. þa sona om. B; of] on B; |
| 17. .xxxr. ^{an} B C; monðes om. B; | an culfre seo wæs C. |
| quintinis C. | 23. in] on C; is nemn. Sum. C. |
| 18. in] on C (<i>twice</i>). | 24. þa om. B, .lv. ^m B; gearū C. |
| 19. Ric. se ger.] wæs an gerefa on | 25. wifnen C; þa st. þær se l. w. |
| þære ceastre se wæs haten ric. se C. | seo w. n. eus. C. |

¹ See Addenda.

lichoma wæs. *ond* þa gebead heo hyre on þam ofre; þa ahleop se lichoma sona úp of þam wætere, *ond* þæt heafod on oðre stowe; *ond* se lichoma stanc *ond* þæt heafod swa swote swa rosan blostma
 4 *ond* lilian; *ond* þæt wif heo þa arwyrðlice bebyrgde, *ond* ealle þa untruman men þa þe þyder comon tó hy wæron sona hale.

þonne se mona bið geendod þe we nemnað winterfylleð, þonne bið seo niht *feowertyne* tida long, *ond* se dæg tyn tida.

November.

8 On þam endlyftan monað on geare bið *þritig* daga. se monað is nemned on læden Novembres *ond* on ure geþeode blodmonað, forðon þe ure ylðran, þa hy hæðenne wæron; on þam monðe hy bleoton á; þæt is þæt hy betæhton *ond* benemdon hyra deofol-
 12 gyldum þa neat þa þe hy woldon syllan.

November 1. All Saints.

On þone ærystan dæg þæs monðes bið ealra haligra tíð. þa tíð æryst gesette Bonifacius se papa on Rome, mid þy þe he on þone dæg gehalgode to cirican sancta Marian *ond* eallum Cristes
 16 martyrum þæt deofolgylða hus þæt hy nemnað Pantheon. in þam Romani guldun þa hy hæðene wæron eallum heora deofolgildum, *ond* siððan hy cristene wæron, hi þær weorðedon ealra haligra gemynd. *ond* se papa þa bebead þæt æghwylce geare se dæg in
 20 godes ciricum in cristenum folcum wære on swylcre arwyrðnesse swylce se ærysta dæg in *natale domini*, þæt is ærysta geohheldæg.

November 1. St. Cæsarius.

On þone ilcan dæg bið þæs diacones tíð *sancti* Cesari, se þrowode martyrdom for Criste on Aurelianus dagum þæs caseres.
 24 þone Leontinus se ealdormon het ádrencan in strongum streame for Cristes geleafan; *ond* þæt wæs gewrecen on þone ilcan dæg.

1. heo hyre] eusebia hig C;
 hleop C.

4. 7 eusebia C; bebyrgde þone
 lychaman C.

5. þyder] ðæto C.

7. monað C.

8. .xliii. B; tyna B: tida om. B.

8. .xxx. BC.

9. novembris C.

11. a bleoton C; þæt hy om. C;
 acendon 7 benemndon C.

12. slean C.

13. monðes om. B; halgena C; þa
 tid om. B.

on the bank, the body leaped up from the water, and the head in another place, and the body and the head had a smell as pleasant as the blossom of rose and lily. The woman reverently buried them, and all the suffering men who came there were cured at 4 once.

When the month that we call 'winterfylleð' is ended, the night lasts fourteen hours, and the day ten hours.

November.

In the eleventh month of the year there are thirty days. The 8 month is called November in Latin and in our language 'month of sacrifices,' because our forefathers, as long as they were pagans, always sacrificed in this month; that is: they dedicated and assigned to their idols the cattle they were going to give. 12

November 1. All Saints.

On the first day of the month is the festival of All Saints. This festival was first instituted by pope Bonifacius in Rome, when he consecrated as a church for St. Mary and all the martyrs of Christ the temple of idols that is called Pantheon. There the Romans 16 sacrificed to all their idols as long as they were pagans, and since they were Christians, they worshipped there the memory of all saints. The pope commanded that this day should be observed every year among Christian nations with the same reverence as the 20 first day of Christmas, that is the first day of Yule.

November 1. St. Cæsarius.

On the same day is the festival of the deacon St. Cæsarius, who suffered martyrdom for Christ in the days of the emperor Aurelianus. The prefect Leontinus ordered him to be drowned in a torrent for 24 his faith in Christ, and that was avenged on the same day. When

14. 7 myd C; he] hig C.
15. cyrcan C.
16. nemdon C; pantatheon C; in] on C; þam huse C.
17. þa hwyle C.

19. bead C; dæg wære C; in] on C.
20. in] on C; wære om. C; swylcere C.
22. ðon B; ilcan] ærestan C.
23. for criste om. B.
24. leontius C; in] on C.

se ealdormon rad purh sumne wudu; þa rædde án næddre of holum treowe æt þam healsetan *ond* him on þone bosm *ond* hyne toslát þæt he wæs sona dead.

November 1. St. Benignus.

4 On þone ilcan dæg bið þæs mæssepreostes prowung *sancti* Benigni; se com from eastdæle on Galwala mægðe *ond* eardode in þam tune þe hatte Spaniaca. þa het Aurelianus se casere hine mid witum preatian from Cristes geleafan. þa he þæt ne
8 geþafode, þa het he hyne belucan in carcerne *sex* dagas *ond* *sex* niht *ond* *twelf* gehyngrede hundas mid him þæt he wære from þam tobroden. þa wæron him þa hundas milde for godes egesan *ond* his na ne onhrinon. þa þy *sextan* dæge het se casere him forlean
12 þone sweoran; þa sona com fleogan of þam carcerne snawhwit culfre, *ond* seo fleah to heofenum; *ond* þær com to þam lichoman swyðe wynsum stenc *ond* eac fyrhto mid. *ond* þa sum cristenwif on niht genam þone lichoman *ond* hine arweorðlice bebyrigde,
16 *ond* æt þam wæron siððan oft heofonlico mægen.

November 6. St. Wunnoc.

On þone *sextan* dæg þæs monðes bið þæs abbodes geleornes *sancti* Wunnoci. he wæs þæs mynstres hlaford þe he suðan sæ se is nemned Wurmholt, *ond* he wæs hwæðere swa eadmod þæt he
20 wolde wyrcan æghwylc þara weorca þe þam oðrum broðrum wæs heard *ond* hefig. *ond* þa æt nehstan þa he ealdode *ond* he ne myhte ute wyrcan, þa wolde he grindan mid his halgan hondum þam broðrum to mete Cristes þam þearfendum. þa sona þa he
24 þære cweorna nealæhte *ond* þæt corn þær onlægde, þa orn seo cweorn purh godcunde miht, *ond* se abbod beleac þa duru *ond* stod be þære cweorna *ond* song his gebedu. þa æt nehstan wæs þær swyle genihtsumnes meluwes þæt hi þæt ealle wundredon

2. heafodsmæle C. *first* *ond* om. B.

4. gnynd 7 his þrow. C.

5. from] of C; 7 he C.

6. spaniaca C.

8. on cwearterne C; .vi. B, syx C.

9. .xii. B C.

11. him C; na om. C; æthrinon C;
.vi.th B, syxtan C.

12. of þam carc. om. C.

14. þa om. B.

15. gen. þ. lich. on n. C.

17. .vi. B, syxtan C; gewytennys C.

the prefect rode through a wood, an adder rushed from a hollow tree at his neck and into his bosom and bit him that he was immediately dead.

November 1. St. Benignus.

On the same day is the martyrdom of the mass-priest St. 4 Benignus: he came from the East into Gaul and dwelt in the place called Spaniacum¹. The emperor Aurelian ordered him to be turned by threats from the Christian faith. As he would not agree to this, he commanded him to be locked up in prison six 8 days and six nights, and twelve hungry dogs with him that they might tear him to pieces. Then the dogs were merciful to him from fear of God and did not touch him. On the sixth day the emperor commanded his neck to be broken; immediately a snow- 12 white dove came flying out of the prison, and it flew up to heaven; and there came a very pleasant smell over the body and also fear [among the people?]. A Christian woman took away the body at night and buried it reverently, and near it heavenly miracles 16 happened often since.

November 6. St. Wunnoc.

On the sixth day of the month is the decease of the abbot St. Wunnoc. He was the head of the monastery south of the sea that is called Wurmholt², and yet he was so humble that he would per- 20 form all the work that was hard and irksome for the other brethren. When at last he grew old and could not work outside, he would grind with his holy hands for the food of the indigent brethren in Christ. Immediately when he approached the mill and put the 24 corn into it, the mill moved by divine power, and the abbot locked the door, stood near the mill and said his prayers. At last there was such an abundance of flour that they all wondered whence it did come. One day one of the brethren looked into the house 28

18. scē C; wynnoci (*with a u over the y*) B; wynnoco C; se om. B.

19. wurmhol B; swa eadmod om. B.

21. þa om. B; nyhstan C.

22. halgū C.

23. to hlaf 7 C.

24. genealsæhte C; orn] grand C.

26. nyhstan C.

27. swylc] swyðlic C; by þæs C.

¹ Épagny, a place near Dijon (ASS., vol. 63, p. 160).

² Wormhout in France, Dép. Nord.

hwanon þæt come. þa sume dæge an þara broðra locode in þæt hūs þurh an lytel pyrel : þa gestod seo cweorn sona, *ond* se mon ablindode. *ond* hine þa oðre swiðe afyrhte þanon læddon, *ond* 4 he sægde þam broðrum þæs mynstres þæt wundor þæt he þær geseah; *ond* þa oðre dæge onleat he wepende to þæs abbodes fotum *ond* him bæd forgifnesse, *ond* þa gebletsode se abbod his eagan on dryhtnes naman, *ond* he myhte sona geseon.

November 7. Winter begins.

8 On þone *seofðan* dæg þæs monðes bið wintres fruma. se winter hafað tu *ond* hundnigontig daga, *ond* þonne gongað þa *seofon* steorran ūp on æfen *ond* on dægereð on setl.

November 8. Quattuor Coronati.

On þone eahtoðan dæg þæs monðes bið þara haligra martyra 12 þrowung þe we nemnað on gewritum *quattuor coronatorum*, þæt is þara gesigefæstan wera feower, þara noman wæron Claudius, Castorius, Simfonianus, Nicostratus. þæt wæron *feowere* stan-cræftigan in Rome: þær wæs samod *sex* hund cræftigena *ond* tu 16 *ond twentig*, *ond* næron nane oðre him gelce. hy gesenodon ælce morgen heora iserngeloman, *ond* þonne næron hy na tobrocene, ac hy grofon æghwylcne stan swa se casere gepohte. þa wæs þara cræftigena on naman an Simplicius; þa lyfde se gode *ond* fulwihte 20 onfeng, *ond* siððan dyde he eall þæt þa oðre dydon. þa sealde god þyssum *fif* cræftigum maran gyfe þonne þam oðrum. þa wregdon þa oðre cræftigan hy to þam casere *ond* sægdon him þæt hy wæron cristene, *ond* þæt hy þurh drycræft dydon þa cræftlican 24 weorc, forðon þe hy þa weorc senodon mid Cristes rodetacne. þa yrsode se casere *ond* het hy cwice belucan in leadenum cistum *ond* þa weorpan in flod; *ond* þa æfter *twam* *ond* *feowertigum* daga

1. dæg C; in] on C.
2. an om. C.
3. oðre men C.
4. þæs mynstres broðrum C.
6. forgifenyse C; gesenode C.
7. on] þurh C; sona] eft C.
8. .vii. B; fruma om. B.
9. twa C; gongeð B (*with a over e*); .vii. B.

10. dægred C.
11. haligra om. B.
12. coronatores C.
13. þara] þa B; weras BC; feowere C.
14. castorius C; 7 simf. 7 nic. C; .iiii. B.
15. in] on C; sægðedere syx (.vi. B) hundred C, xxii B.

through a small opening: then the mill stood still at once, and the man became blind. The others greatly terrified led him away, and he told the brethren of the minster the miracle that he had seen there. The next day he threw himself weeping at the abbot's feet 4 and asked his forgiveness; then the abbot blessed his eyes in the Lord's name, and he was immediately able to see.

November 7. Winter begins.

On the seventh day of the month is winter's commencement. Winter has ninety-two days: then the seven stars rise in the even- 8 ing and set at daybreak.

November 8. Quattuor Coronati.

On the eighth day of the month is the martyrdom of the holy martyrs that are called in the books *quattuor coronati*, that is the four victorious men, whose names were Claudius, Castorius, 12 Symphorianus, and Nicostratus. These were four skilful workers in stone at Rome; six hundred and twenty-two workers were there altogether, and no others were equal to them. Every morning they marked their iron tools with the sign of the cross, and then 16 they were never broken, but they carved each stone as the emperor designed. One of the workmen was named Simplicius; he believed in God and received baptism, and since he did all that the others did. Then God granted greater gifts to these five workmen than 20 to the others. The other workmen then complained of them to the emperor and told him that they were Christians and that they performed their artificial work by sorcery, because they marked their work with the sign of Christ's Cross. The emperor was angry and 24 commanded them to be locked up alive in leaden chests and these

15, 16. twa 7 hundteontig C; ne wæron nænige C.

17. yrenan tol C; ond om. C.

18. Ac C; æghilene C.

19. cræftigena C; an on naman C; simplicius B; ge lyfde C; goda B, on god C.

21. god pyssum] se casere þā C (!);

.v. B; gyfa B.

23. þ dreocræf C.

24. for ðe B; þa tol 7 þa w. gesendon C.

25. casere wyð hig C; cwice om. C; in] on C.

26. in] on C; -XLII. B; dagū C.

sum cristenmon ateah þa cista úp mid þam lichoman *ond* asette in his hus, *ond* siððan wæron monegu wundru purh þas halgan weras geworden.

November 11. St. Martin.

4 On þone *endlyftan* dæg þæs monðes bið *sancti* Martines gewytenys þæs halgan bysceopes, þæs lichama resteð on þære mægðe þe is nemned Gallia *ond* on þære ceastre Toronice þa we nemnað Turnum. *sancti* Martyres æryste wundor wæs þæt him com
8 ongean an þearfende man nacod on cealdum wyntra; þa tocearf he hys scyccel on twa *ond* þa hyne gesealde healfne þam þearfendum men, *ond* myd healfum he hyne sylfne eft gegyrede. *ond* þa þære ylcan nyht ætywde ure dryhten hyne hym on þam ylcan gegyrlan
12 þe he þam þearfendum men ær gesealde *ond* cwæð: 'ongit nu þysne gegyrlan.' *ond sanctus* Martinus aweahte þry men of deaðe purh Crystes fultum, *ond* he gecyste þone man se wæs egeslice breof, *ond* he wæs sona hal. *ond* an scyp wæs syncende on sæ for
16 anum myclum storme: þa genemde þæra scipmanna an *sanctus* Martinus *ond* hyne bæd hylpes. þa stylde se storm sona, *ond* seo sæ wearð eft smylte, *ond* hig comon gesunde to hyðe.

November 11. St. Mennas and St. Heliodorus.

On þone ylcan dæg byð twegra haligra wera tyd þa wæron
20 nemnede *sanctus* Minas *ond sanctus* Eliodorus. þa wæron ærest caseres cempa, *ond* hyg gelyfdon eft on Crist *ond* for hym martyrdom prowedon on Dioclitianus dagum þæs caseres; *ond* se heretoga wæs nemned Pyrrus, he het hig beheafðian for Cristes
24 geleafan.

November 15. St. Milus and St. Senneus.

On þone *fiftoðan* dæg þæs monðes byð þæs bysceopes tid se wæs nemned *sanctus* Mynus, *ond* his diacones nama wæs Senneus. þes bysceop wæs acenned on þære ceastre þe ys nemned Drasythio,
28 *ond* on þære ceastre þe ys nemned Leila he gedyde mænig heofonlic

1. ciste C; mid þ. lich. om. C;
sette C.

2. monege wundor C.
3. geworden C.

to be thrown into the water. After forty-two days a Christian pulled up the chests with the bodies and placed them in his house, and many miracles since happened through these holy men.

November 11. St. Martin.

On the eleventh day of the month is the departure of St. Martin, 4 the holy bishop, whose body rests in the country called Gaul and in *castra Turonica*, which we call Tours. St. Martin's first miracle was that when he met a needy man naked in a cold winter, he cut his cloak into two parts, gave one half to the poor man, and 8 with the other he clothed himself again. In the same night, our Lord appeared to him in the same garment that he had given the poor man before and said: 'Now look at this garment.' St. Martin awakened three men from death with Christ's aid, and he 12 kissed the man who was frightfully leprous, and he was cured at once. A ship was sinking at sea in a great storm; then one of the shipmen named St. Martin and prayed for his help. Then the storm soon abated, and the sea became calm again, and they came 16 to the port in safety.

November 11. St. Mennas and St. Heliodorus.

On the same day is the festival of two holy men who were called St. Mennas and St. Heliodorus. They were first soldiers of the emperor, and afterwards they believed in Christ and suffered 20 martyrdom for his sake in the days of the emperor Diocletian. The commander who ordered them to be beheaded for the faith of Christ was named Pyrrhus.

November 15. St. Milus and St. Senneus.

On the fifteenth day of the month is the tide of the bishop who 24 was called St. Milus, and his deacon's name was Senneus. This bishop was born in the town called Drasythio, and in the town called Ila he performed many a divine miracle. He walked over

4. .XL.^o B; *end of MS. B at the word bid: from this point we follow C exclusively.*

6. Gallea C.
23. he] read so?
25. .XV.

28. 7 he.

wundor. he eode drygum fotum ofer wæter, *ond* he geprowode
 martyrdom for Criste on þære ceastre þe ys nemned Malþar.
 þær twegen arlease gebroðro hyne nyddon þæt he weorðode sunnan
 4 deofolgylð. þa he þæt nolde, þa stycodon hig hyne myd hyra
 sperum, oðer foran, oðer hindan. þa cwæð he to þam broðrum :
 'to morgen to þysse tyde yncer ægðer ofslyhð oðerne on þysse
 ylcan stowe, *ond* hundas licciað eower blod, *ond* fugelas fretað
 8 incer flæsc, *ond* yncer wif beoð on anum dæge wudewan.' þa
 gelamp þæt hig huntedon on mergen on þære ylcan stowe: þa
 geearn sum hynd betweox þam gebroðrum, *ond* hig sceoton hyra
 strælas on twa healfa tosomne; *ond* þa becom þæs yldran stræl on
 12 þæs gingran ynnod, *ond* þæs gingran stræl on þæs yldran breost,
ond hig wæron fona deade on þære ylcan stowe þe hig ær pone
 godes man slogon. *ond sanctus* Mylas is bebyrged on þam tune þe
 is nemned Malchan, *ond* þær beoð mycele tacnu æt his byrgenne.

November 17. St. Hilda.

16 On þone seofenteoðan dæg þæs monðes byð þære halgan
 abbudessan gewytenys on Brytene þære nama wæs *sancta* Hylda.
 heo wæs seo æryste timbrend þæs mynstres þe is nemned Streones-
 healh. hyre fæder nama wæs Hereric *ond* hyre moder nama wæs
 20 Bregoswyð; *ond* þære meder wæs on slepe ætywed þa heo mid þam
 bearne wæs þæt hyre man stunge ane syle on þone bosum, *ond* seo
 ongunne scynan ofer ealle Brytene. þæt tacnode þone blysan þære
 fæmnan halignyase. *ond sancta* Hylda wæs *þreo ond þritig* geara
 24 on læwedum hade *ond þreo ond þritig* geara under haligryfte, *ond*
 heo þa gewat to Criste. *ond* hyre godes þeowa sum geseah hu
 englas hyre gast to heofonum læddon, *ond* heo glytenode on þæra
 engla mydle swa scynende sunne oððe nigslícod hrægel. *ond* seo
 28 ylce godes þeowen gehyrde on þa ylcan tyd þa heo gewat wundor-
 licre bellan sweg on þære lyfte, *ond* heo geseah eac þæt englas
 hofon up ongean hyre gast swyðe micle *ond* wundorlice Crystes
 rode, *ond* seo scean swa heofenes tungol. *ond* mid swylcere blysse
 32 *sancta* Hyldan gast wæs gelæded on heofenes cyneprym, þær heo

1. 7 he; drygum] g adiled above
 the line.

7. eowre.
 13. þe] þa t

water with dry feet, and he suffered martyrdom for Christ in the town called Maheldagdar. There two impious brothers urged him to worship the idol of the sun. When he refused, they ran him through with their spears, one from before, the other from behind. 4 He then said to the brothers: 'To-morrow at this time each of you will kill the other one in this same place; dogs will lick your blood, birds will eat your flesh, and your wives will be widows on the same day.' Then it came to pass that they were hunting in 8 the morning in the same place: a hind ran between the brothers, and they shot their arrows on two sides together; then the arrow of the elder one struck the younger one's stomach, and the younger one's arrow the elder one's breast, and they were immediately 12 killed on the same spot where they had slain the holy man before. St. Milus is buried in the town called Malchan, and great tokens happen at his grave.

November 17. St. Hilda.

On the seventeenth day of the month is the decease of the holy 16 abbess in Britain whose name was St. Hilda. She was the first founder of the minster that is called Streoneshealh. Her father's name was Hereric and her mother's name Bregoswið. To her mother it was revealed in her sleep when she was with child that 20 a jewel was put on her bosom which began to shine all over Britain. This betokened the fame of the virgin's sanctity. St. Hilda was for thirty-three years in worldly life and for thirty-three years in the cloister, and then she went to Christ. One of her nuns 24 perceived how angels brought her spirit to heaven, and it glittered in the midst of the angels like the shining sun or a glossy new gown. The same nun heard at the same time as she departed the sound of a wonderful bell in the air, and she also saw that 28 angels raised against her spirit a very large and wonderful cross of Christ, and it shone like a star of heaven. With such joy was St. Hilda's spirit brought to the heavenly glory, where she now sees

18. steornes healh.
24. .xxxiiii.

21. Read sigle.
26. enlas (!) C.

23. .xxxiii.
32. heofenas.

nu & butan ende gesyhð urne dryhten, þæs wyllan heo ær fremede
þa hwyle heo on lyfe wunode on hyre lichoman.

November 22. St. Cæcilia.

On þone *twa ond twentegðan* dæg þæs monðes byð *sancta* Cecilian
4 þrowung þære halgan fæmnan. seo wæs on hyre geogoðe æðelum
were beweddod, *ond* se wæs hæðen *ond* heo wæs cristen. heo wæs
gegyred mid hæran æt hyre lichaman, *ond* on ufan þære hæran heo
wæs gegyred myd golde awefenum hrægelum. *ond* on þære nyhte
8 þa heo wæs in gelæded on þone brydbur, þa sæde heo þam bryd-
guman þæt heo gesawe engel of heofenum, *ond* se wolde hyne slean
mid færdeaðe, gyf he hyre æfre onhryne myd unclæne lufan. þa
gelærde heo þone brydguman þæt he onfeng fullwyhte *ond* on
12 god gelyfde. þa he gefullod wæs *ond* yneode on þone brydbur, þa
stod se engel big hyre myd scynendum fyðerum *ond* hæfde twegen
beagas on hys handa, þa glysnodon hwylum swa rosan bloeman,
hwylum swa lilian blostman: *ond* þa sealde he oðerne þæra beaga
16 þære fæmnan *ond* oðerne þam brydguman *ond* cwæð: 'healdað ge
þas beagas myd clænlicum dædum, forðam þe ic hig brohte ync of
godes neorxnawange.' þeos fæmne geprowode martyrdom for
Criste. Almatheus hatte Romeburge gerefa: he nydde hig þæt
20 heo Cryste wyðsoce. þa heo þæt ne gefafoðe, þa het he hig belucan
on byrnendum baðe, on þæm heo wæs dæg *ond* nyht, swa heo na
ne geswætte. þa eode hyre se cwellere to myd sweorde, *ond* he hig
sloh prywa mid þam sweorde *ond* he ne myhte hyre þæt heafod of
24 aslean. ac heo gebæd hig to þam papan, se wæs haten Urbanus,
ond þa beforan þam papan heo todælde eall þæt hyre wæs *ond*
hym gesealde *ond* cwæð to him: 'þyssa preora daga sæc ic me
abæd æt dryhtne þæt ic þe þys sealde, þæt þu gehalgie myn
28 hus to cyrcan.' *ond* heo þa onsende hyre gast to gode.

November 23. St. Clemens.

On þone preo *ond* twentegðan dæg þæs monðes byð *sancti*
Clementis tyd þæs papan; þone *sanctus* Petrus sylf gehalgode to
papan *ond* hym sealde þa ylcan myhte þe dryhten Criste hym

our Lord ever without end, whose will she did before as long as she was alive in the flesh.

November 22. St. Cæcilia.

On the twenty-second day of the month is the martyrdom of the holy woman St. Cæcilia. In her youth she was married to a nobleman; he was a pagan and she a Christian. She was clothed with sackcloth on her body, and over the sackcloth she was clothed with garments embroidered with gold. When at night she was conducted to the bridal bower, she told the bridegroom that she had seen an angel from heaven who would kill him with sudden death, if he ever touched her with impure love. Then she taught the bridegroom, so that he received baptism and believed in God. When he had been baptised and entered the bridal chamber, the angel stood near her with shining wings and held in his hand two rings that shone now like roses, now like lilies; he gave one of the rings to the maiden, the other to the bridegroom and said: 'Keep these rings and act virtuously, because I brought them to you both from God's paradise.' This maiden suffered martyrdom for Christ. The town-reeve of Rome, Almachius by name, urged her to abjure Christ. As she would not assent to it, he ordered her to be locked up in a heated bath, in which she remained day and night without sweating. Then the executioner approached her with a sword; he struck her three times with the sword, and yet he could not cut off her head. But she prayed to the pope called Urbanus, and in presence of the pope she distributed all that belonged to her and gave it him and said to him: 'In these three days' space I obtained by prayer from God that I might give this to thee, that thou mightest consecrate my house as a church.' She then gave up her ghost to God.

November 23. St. Clement.

On the twenty-third day of the month is the festival of the pope St. Clement; St. Peter himself consecrated him as pope and gave him the same power that Christ had given him, so that

10. lufon.

29. twentigoðan.

P

sealde þæt he heofna rices cægan *ond* helle gewæld ahte. þar þes Clementes gedyde þurh his gebed þæt of þære eorðan wæter upp arn, þær ær nænig wylm ne wæs. *ond* Traianus se casere
 4 onsende hys heretogan, se wæs on naman Aufidiānus, *ond* se nydde pysne Clementem þæt he Cryste wiðsoce; þa ne myhte he hyne oncyrran. þa het he hym gebindan anne ancran on his sweoran
ond hyne forsendan on sæ. þa stodon crystene men on þam waroðe
 8 *ond* weopon, *ond* þa adruwode seo sæ *britig* mila. þa eode þæt crystene folc on þa sæ, *ond* hig gemytton þær stænen hus fram dryhtne gegearwod, on þam wæs geseted Clementes lichama on stænenre earce, *ond* se ancra þær wæs big geseted myd þam he wæs
 12 ær on þa [sæ] onsended. *ond* æghwylce geare syððan æt his tyde se sæ gearwode drigne siðfæt seofen dagas tocumendum mannum to his cyrcan. seo cyrce ys on þrym mylum fram þære eorðan on þære sæ, *ond* heo ys on eastewardre Italiā mægðe. þær hwylon
 16 sum wif on þære cyrcan ofergeat hyre cyld slæpende, *ond* seo sæ fleow ymbe þa cyrcan. þa æfter geares fæce þa þæt folc eft pyder com to Clementes tyde, þa gemetton hig þæt cyld lyfigende *ond* slæpende on þære cyrcan, *ond* hit ferde myd hys meder.

November 23. St. Felicitas.

20 On þone ylcan dæg byð þære halgan wudewan gemynd þære nama ys Felicita : seo þrowode for Criste myd hyre seofon sunum. heo gelærde þa hyre suna to godes geleafan, *ond* heo acende hyg gode myd gaste þa ðe heo myd lichaman on myddangearde gebær.
 24 þeos wyduwe is mare þonne martyre : heo onsende hyre seofen suna to heofona rice, swa oft heo wæs dead beforan hyre sylfre ; heo ondred þæt, gif þa suna ofer hig lyfedon, *ond* heo wæs fægnigende þa hig swulton. heo wyscte þæt heo nanne æfter hyre ne forlete,
 28 þe læs, gif hyra hwylc wære hyre oferstealla, þæt se ne myhte on heofenum beon hyre efnegemacca.

November 24. St. Chrysogonus.

On þone feower *ond* twentegðan dæg þæs monðes byð sancti

1. he] h.

12. sæ om. C.

8. .xxx.

14. cyrcan : r above the line.

he had the key of the realms of heaven and power over hell. By his prayer this Clement caused water to come up from the earth where formerly no fountain had been. The emperor Traianus sent his general, Aufidianus by name; he urged this 4 Clement to forswear Christ, but he was unable to turn his mind. Then he commanded an anchor to be fastened to his neck and to throw him into the sea. Christians stood weeping on the shore, and then the sea dried up over thirty¹ miles. Then the Christian 8 folks went into the sea, and there they found a stonehouse prepared by the Lord, where the body of Clement was placed in a stone chest, and the anchor with which he had been thrown into the sea was put near it. Every year since at his festival the sea 12 offered a dry path for seven days to the people coming to his church. The church is in the sea three miles from the land, and it is to the east of the country of Italy. There a woman once forgot her child sleeping in the church, and the sea flowed around 16 the church. When after the space of a year the people came thither again on St. Clement's festival, they found the child alive and sleeping in the church, and it went with its mother.

November 23. St. Felicitas.

On the same day is the commemoration of the holy widow whose 20 name is Felicitas: she suffered for Christ's sake with her seven sons. She taught her sons the belief in God, and she bare them to God spiritually, when she brought them forth bodily into the world. This widow is greater than a martyr: she sent forth her 24 seven sons to the realms of heaven, and just as often she was dead before herself; she feared that the sons might outlive her, and she was glad when they died. She wished to leave none of them behind her, lest, if one of them survived her, he might not be her 28 associate in heaven.

November 24. St. Chrysogonus.

On the twenty-fourth day of the month is the festival and

15. *ralia.*

30. *twentigoðan.*

¹ Read *three* miles. Cp. further on: *seo cyrce ys on þrym mylum fram þære eorðan.* The Latin text (in Surius, xii. 655 sqq.) also has *tria milia.*

Crissogones tyd *ond* prowung; se wæs beorht myd eorðlicere æðelnysse *ond* wundorlicra on godcundre anyttro. þam Crissogone Deoclitianus se casere gehet ealdordomes medomnysse, gif he 4 wolde forletan Cristes geleafan. þa cwæð he to þam casere: 'ic aworpe þa myht fram me þe me fram þe gehaten ys swa þæt lam þe ic mid mynum fotum on trede.' þa het se casere hyne beheafðian *ond* weorpan þone lichoman *ond* þæt heafod on sæ; *ond* þa sum 8 halig mæssepreost feng to þam lichoman þe þar aworpen wæs to þam waroðe, *ond* he hyne arweorðlice bebyrigde, *ond* eft þurh godes ætywednesse he funde þæt heafod, þær hit seo sæ upwearp, *ond* he þæt þa bær *ond* alede hyt to þam lichaman.

November 28. St. Saturninus.

12 On þone eahta *ond* twentegðan dæg þæs monðes byð þæs bysceopes prowung sancti Saturnini. se wæs on þære ceastre þe is nemned polosane, *ond* þa for þæs bysceopes halignysse geswigdon eall þa deofolgyld þe hig ær [on] þære ceastre beoðon. *ond* þa 16 syððan for þam yrsodon þa hæðenan ceastergewaran wyð hyne *ond* gebundon þone halgan bysceop be þam fotum on sumne fearr *ond* þone gegremedon þæt he hleop on unsmeðe eorðan *ond* þam bysceope þæt heafod tobeot, *ond* ealle hys limu wæron tosyltene, 20 *ond* he þa Criste hys sawle ageaf. *ond* twa crystene wyf ahyddon þone lichaman under miclum stangefealle, oð þæt þæra bysceopa sum þe hys æfterfyligend wæs getymbrende fægere cyrcan *ond* on þa þone lichaman gesette.

November 28. St. Chrysanthus.

24 On þone ylcan dæg byð sancti Crisantes tid þæs æðelan weres; þone his yldran befæston on his cnyththade to Alexandria ceastre sumum woruldwysan men þæt he æt þam leornode þa seofon cræftas on þam beoð gemeted ealle weoruldwysdomas. þæt ys 28 ærest arithmetica, þæt is þonne rymcræft, *ond* astrelogia, þæt ys þonne tungolcræft, *ond* astronomia, þæt is tungla gang, *ond* geometrica, þæt ys eorðgemet, *ond* musica, þæt ys dreamcræft, *ond*

7. Ða.

15. on om. C.

12. twentygoðan.

16. ceastergewaran: ceaster above the line.

martyrdom of St. Chrysogonus: he was illustrious in worldly nobility and yet more wonderful in divine wisdom. To this Chrysogonus the emperor Dioclitian promised the dignity of an alderman, if he would give up the Christian faith. Then he 4 said to the emperor: 'I cast away from me the power thou hast promised me like the dirt that I tread upon with my feet.' The emperor then ordered him to be beheaded and the body and the head to be thrown into the sea. A certain holy mass-priest took 8 hold of the body that had been thrown on the shore, and he buried it reverently. Afterwards by a revelation from God he found the head, where the sea had thrown it up, and he carried it away and put it down with the body. 12

November 28. St. Saturninus.

On the twenty-eighth day of the month is the passion of the bishop St. Saturninus. He lived in the town called Toulouse and in consequence of the bishop's sanctity all the idols that were worshipped in the town were silent. Therefore the heathen towns- 16 people grew angry with him and bound the holy bishop by his feet to a bull and made it fierce, so that it rushed over stony ground and crushed the bishop's head: all his limbs were torn, and he gave up there his spirit to Christ. Two Christian women 20 hid the body under a great mass of fallen stones, until one of the bishops who succeeded him built a fine church and placed the body there.

November 28. St. Chrysanthus.

On the same day is the festival of the holy man St. Chrysan- 24 thus; his parents intrusted him in his youth to a certain philosopher at Alexandria, that he might learn from him the seven parts of knowledge, in which all worldly wisdom is found. That is firstly arithmetics, to wit science of numbers, and astrology, that is 28 science of stars, and astronomy, that is the course of the stars, and geometry, that is earth-measure, and music, that is the art

22. getymbrede.

28. astroloia.

mechanica, *þæt* ys weoruldweorces cræft, *ond* medicina, *þæt* ys læcedomes cræft. *þa* he *þas* cræftas ealle hæfde þurhsmeade, *þa* com he to *sumum* mæssepreoste : *þa* lærde he *hine* godcunde
 4 gewritu. *þa* forlet he *þa* woruldgewritu *ond* lufode *þa* godcundan gewritu *ond* onfeng fulwyhte *ond* gode þeowode on clænnysse. *þa* he *þa* wæs on þære iugoðe, *þa* ongunnon hys yldran hyne laðian to brydþingum. *þa* wyðsoc he *þam*. *þa* het se fæder gefrætewian
 8 sum hus mid mycelum fægernyssum *ond* het beran on *þæt* hus manegra cynna symbel *ond* het þone cnyt lædan on *þæt* hus *ond* het fif mædenu swyðe geglengede gangan on *þæt* hus. *þa* onhyld se halga cnyt hys ansyne on dune *ond* nolde hig na
 12 geseon, þe ma þe *fif* næddran crupon on *þæt* hus ; *ond* *þa* sona eode slæp on *þa* mædenu, *ond* hig slepon dæg *ond* niht swa lange swa hig on *þam* huse wæron. *þa* het se fæder hym gelædan to swyðe gleawe [fæmnan], seo wæs gefrætwod myd golde *ond* myd
 16 gymnum, *þæt* seo sceolde hys gepoht oncyrran, þære nama wæs Darie. *þa* gelærde he *þa* to Cristes geleafan, *ond* hig lyfedon hym *þa* samod on clænnysse *ond* samod hyra lif geendodon on martyrdome *ond* samod restað on anre byrgenne, *ond* *þa* gastas
 20 samod gefeoð on anum wuldre ; *ond* god dyde þurh hig manege wundru ge þurh lifigende ge þurh forðfarene.

November 30. St. Andrew.

On þone þryttegðan 7æg þæs monðes byð *sancte* Andreas tyd þæs apostoles. he wæs *sancte* Petres broðer *ond* he wæs se
 24 æresta dryhtnes þegen *ond* he ys cweden se wlytega dryhtnes þegen, forðam þe he wæs wlitig on lichaman *ond* he wæs wlitig on mode. *ond* æfter Cristes upastigennysse he gecyrde twa mægða to godes geleafan, *þa* wæron þus genemned : Scyððiam *þa* mægðe
 28 *ond* Achaian *þa* mægðe ; *ond* on Patria þære ceastre he wæs ahangen on rode *ond* myd mycele leohte he onsende hys gast to gode. *ond* Egeas se ealdorman se þe hine het ahon þyg ylcan dæge he wæs fram deoflum forbroden *ond* he sweolt. *ond* þæs
 32 Egeas broðor, se wæs on naman Strathles, *ond* Egeas wif, þære

1. mthanica.

12. .v.

15. fænman om. C.

22. þryttygoðan.

of music, and mechanics, that is the knowledge of worldly works, and medicine, that is the knowledge of leechdom. When he had studied all these arts, he fell in with a certain mass-priest who instructed him in the divine scriptures. He then gave up the 4 worldly books and delighted in the divine scriptures, received baptism and served God in purity. When he had attained to manhood, his parents invited him to take a wife. This he refused. Then his father ordered a house to be very beautifully adorned 8 and dishes of different kinds to be brought into the house, and commanded the young man to be led to the house and five maidens richly adorned to enter the house. Then the holy youth bowed his face downward and would not look at them, the more so as five 12 adders crept into the house; and soon sleep overcame the maidens, and they slept day and night as long as they were in the house. Then his father ordered a very skilful woman that was decked with gold and precious stones to be brought to him, that she might turn 16 his mind: her name was Daria. Then he converted her to the Christian faith, and they lived together in purity and ended their lives as martyrs and rest together in one grave, and the spirits rejoice together in the same glory. God performed many miracles 20 by them during their lives as well as after their death.

November 30. St. Andrew.

On the thirtieth day of the month is the festival of the apostle St. Andrew. He was St. Peter's brother, and he was the first disciple of the Lord; he is called the fair disciple of the Lord, 24 because he was fair in body and fair in mind. After Christ's resurrection he converted two nations to the belief in God who were thus called: the Scythian nation and the Achaian nation. In the town of Patras he was crucified, and very gloriously he 28 sent forth his spirit to God. The alderman Egeas who had ordered his execution was torn by devils on the same day, and he died. The brother of this Egeas, Stratocles by name, and the wife of

nama wæs Maximille, hig bebyrigdon Andreas lichaman myd wryt-
gemengnyssum *ond* mid swetum stencum. *ond* on Constantines
dagum þæs caseres Andreas lic wæs þanon alæded on þa ceastre
4 þe is nemned Constantinopolim.

Þonne se monað bið geendod þe we nemnað blodmonað, þonne
byð seo nyht *sextens* tida lang, *ond* se dæg *eahta* tida.

December.

On þam twelftan monðe on geare byð an *ond þritig* daga. se
8 monað ys nemned on leden Decembris *ond* on ure gepeode se ærra
geola. forðam þa monðas twegen syndon nemde anum naman,
oðer se ærra geola, oðer se æftera, forðam þe hyra oðer gangeð
beforan þære sunnan, ærðon þe heo cyrre hig to þæs dæges lenge,
12 oðer æfter.

December 10. St. Eulalia.

On þone teoðan dæg þæs monðes byð *sancta* Eulalian prowung
þære fæmnan, seo wæs on þære mægðe þe ys nemned Hispania
ond on þære ceastre þe ys nemned Barcelona. seo fæmne wæs
16 *preottys* geare þa Datianus se gerefa ferde on þa ceastre crystene
men to nydanne fram Crystes geleafan. þa eode þæt mæden him
ongean *ond* cwæð: 'þu godes feond, tohwan gangest þu on þas
burh *ond* tohwan ehtst þu crystenra manna, *ond* tohwon tylast þu
20 þæt þu forleose godes fæmnan?' þa yrsode he *ond* gebealh hyne
ond het hig apenian on yren bed *ond* hig begeotan myd weallende
leade, *ond* hyre þæt ne geeglode. þa het he hig don on fyrenne
ofen, þa ne gederede hyre þæt. þa het he hys leasere hig be-
24 hamelian *ond* hig þa nacode geunarian; þa cwæð heo: 'ic wat
for hwæne ic þys prowige, efne for Cryste.' þa het he hig lædan
to beheafdunge: þa cwæð heo to hym: 'ic cume eft on domes dæg
ond þe þonne wrege beforan Crystes prymsetle, *ond* þu þonne ongitst
28 myne ansyne.' *ond* sona swa hig man heafdode, þa com þær fæger
culfre of þam lichaman *ond* fleah ymbe þone lichaman *ond* hyne
freode *ond* þa fleoh to heofenum; *ond* hyre lichama resteð on
Barcelona ceastre.

3. alæd.
11. þæra.

6. .xvi.; .viii.
16. .xiii.

Egeas whose name was Maximilla buried Andrew's body with spices and pleasant perfumes. In the days of the emperor Constantine, Andrew's body was brought away from there to the city that we call Constantinople. 4

When the month is ended which we call the month of sacrifices, the night lasts sixteen hours and the day eight hours.

December.

In the twelfth month of the year there are thirty-one days. This month is called December in Latin and in our language the 8 former Yule. The two months are called by one name, the one the earlier, the other the later Yule, for the reason that one of them precedes the sun, before it turns to lengthen the day, the other follows it. 12

December 10. St. Eulalia.

On the tenth day of the month is the passion of the virgin St. Eulalia, who lived in the country of Spain and in the town called Barcelona. The virgin was thirteen years old when the reeve Datianus came into the town to seduce the Christians by 16 force from the Christian faith. Then the maiden went to meet him and said: 'Thou enemy of God, why dost thou enter this town? Why dost thou persecute the Christians? Why dost thou try to destroy the holy women?' Then he was angry and indig- 20 nant and ordered her to be stretched out on an iron bed and to be sprinkled with boiling lead, but this did not harm her. When he commanded her to be put into a burning oven, it did not hurt her. When he bade his jester mutilate her and dishonour her 24 while she was naked, she said: 'I know for whom I suffer this, even for Christ.' When he ordered her to be led away to be beheaded, she said: 'I shall come again on Doomsday and accuse thee before Christ's throne, and then thou wilt recognise my face.' 28 As soon as she was beheaded, a beautiful dove came from the body and flew around it and caressed it and then flew to heaven. Her body rests in the town of Barcelona.

25. cryst.

28. þu myne.

26. beheafdinge.

December 13. St. Lucia.

On þone *þreotiegðan* dæg þæs monðes byð *sancta* Lucian tid
 þære æðelan fæmnan. seo wæs on þære mægðe þe ys nemned
Sicilia mægðe *and* on þære ceastre þe ys nemned *Siracusana*. þa
 4 preatode hig þære mægðe ealdorman, se wæs on naman *Fascassius*,
 myd myclum wytum to deofolgyldum *and* cwæð hyre to: 'gif þu
 nelt forlætan þone Cristes geleafan, ic þe hate lædan to forleges-
 wifa huse *and* þe þær bysmrian.' þa cwæð heo: 'nis me þynes
 8 weales hæmed næfre þe leofre þe me nædre tosylte.' þa gesealde
 he þa fæmnan his leaserum *and* cwæð: 'bysmriað hig, oð þæt
 heo dead sig.' þa hig þa woldon hig lædan, þa ne myhton hig
 nahwyder hig onstyrian. þa eodon heora manege of þæs ealdor-
 12 mannes þenungwerode; sume scufon, sume tugon *and* swyðe
 swætton oð þæt hig geteorode wæron, *and* seo godes fæmne hwæðre
 stod. þa brudon hig rapas on hyre handa *and* on hyre fet *and*
 hig tugon myd þam, *and* hig ne myhton hig þa git anne fotlast
 16 furður ateon. þa het se wælgrymma ealdorman hig myd sweorde
 wundian on þone ynnoð, *and* þa cwæð heo to þam crysten-
 annum þe hyre ymbe stodon; 'þære tyde ys neah þæt godes
 cyrce hafað sybbe on eorðan *and* crystene men; *and* *Dioclitianus*,
 20 se hæðena casere þe nu rixað, byð of hys rice aworpen, *and*
Maximianus his gerefa byð todæge dead, *and* ic beo eower þyngere
 to gode, gif ge habbað godes geleafan *and* his wyllan doð.' *and* se
 ealdorman þe hig wundian het beforan hyre eagam wæs gebunden.
 24 myd ysenum racenteagum *and* wæs gelæded to Rome, *and* eall
 Romana dugoð hyne gedemde to deaðe, *and* he wæs þær heafde
 beheawen, *and* hys þæt synnige blod wæs agoten on þa wrace hyre
 þæs unsceððian blodas. *and* *sancta* Lucia ær ne gewat, ær hyre
 28 com to godes sacerd *and* hyre gesealde husl, *and* heo þa hyre
 to gode gebæd *and* hyre gast ageaf.

December 14. St. Ursicinus.

On þone ylcan dæg byð þæs læces tyd *sancti* Ursicine, se wæs on
 Rauenna þære ceastre. þa nydde Paulinus se dema hyne þæt he

1. .XIII.

12. sceufon.

16. wælgrymma: wæl- above the line.

December 13. St. Lucia.

On the thirteenth day of the month is the festival of the noble maiden St. Lucia. She lived in the country called Sicilia and in the town named Syracuse. The governor of the country, Paschasius by name, threatened her with great tortures that she might 4 worship the idols and said to her: 'If thou wilt not give up the Christian faith, I shall order thee to be taken to a house of harlots and to be defiled there.' She said: 'To me the intercourse with thy slave is not more pleasant than if an adder would hurt me.' 8 He then gave up the virgin to his jesters and said: 'Ravish her, until she dies.' When they wanted to lead her away, they could not move her in any direction. Then many of the governor's household came, some pushed, some pulled and toiled heavily until 12 they were tired, and yet the holy maiden stood firm. Then they fastened ropes on her hands and her feet and pulled her with them, but they were yet unable to move her a step further. Then the cruel governor ordered her to be wounded in the stomach with 16 a sword, and she said to the Christians who surrounded her: 'The time draws near when God's church and Christian folks will have peace on earth; Diocletian, the pagan emperor who reigns now, will be cast from his kingdom, Maximianus, his reeve, 20 will die to-day, and I shall be your mediator with God, if you have the belief in God and comply with his will.' The governor who commanded her to be wounded was bound before her eyes with iron fetters and was brought to Rome, and all the Roman 24 people condemned him to death: his head was cut off and his sinful blood was shed in revenge of her innocent blood. St. Lucia did not depart, before a priest of God came and gave her the sacrament, and then she prayed to God and gave up her ghost. 28

December 13. St. Ursicinus.

On the same day is the festival of the physician St. Ursicinus, who lived in the town of Ravenna. The judge Paulinus urged

19. And.

27. Lucian.

sceolde Cristes geleafan forlætan oððe beon beheafðod. þa hyne man lædde to þære beheafðunge, þa getweode hyne on hys mode *and* wolde gecyrran to þam deofolgyldum. þa clypode sumi cristen
 4 man *and* cwæð: 'Ursicine, ær þu hældest oðre men *and* nu þu wundast þe sylfne.' *and* þa gehreow him þæt hyne æfre swa on his gepohte getweode, *and* he geprowode martyrdom for Cryste *and* gode ageaf þone deorwyrðan gym þone þe deofol wolde ge-
 8 reafian, þæt ys seo halige sawl.

December 14. St. Hygebald.

On þone feowerteoðan dæg þæs monðes byð *sancte* Hygebaldes gewytennys þæs halgan abbudes, þæs lichama resteð on Lyndesse mægðe. be þam wrat Beda se leornere on Angelcynnes bocum
 12 þæt he wære haliges lyfes *and* swyðe clænes.

December 21. St. Thomas.

On þone *an and twentegðan* dæg þæs monðes byð *sancte* Thomas tyd þæs apostoles, se wæs on Grecisc nemned *didimus and* on Romanisc *geminus*, þæt is on ure geþeode getwyn. forðam he wæs
 16 swa geciged forðam þe he wæs urum hælende gelic on menniscra onsyne; *and* æfter Crystes upastigennysse he gelærde monige þeode to Cristes geleafan, Parðware *and* Medware *and* Persware *and* Hyrcanas *and* Bactrianas *and* twa Indea mægðe: he purhferde
 20 hæðenre þeode eard *and* middangeardes eastdæl. *and* myd Indeum he getymbrede hyre cyninges healle on heofonum, se wæs on naman Forus, *and* þæt geseah þæs cyninges broðor, þæs sawl wæs on heofenas gelæded myd godes englum, þæt seo heall wæs getymbred
 24 ynnan *and* utan myd grenum *and* myd hæwenum *and* myd hwyttum; *and* se wæs eft lyfigende on eorðan se þe sæde þæt hyt wære þus getymbred on heofonum. ac on oðre Indea mægðe Mygdæg se cyning *and* his ealdorman se wæs on naman Caritius, he nydde
 28 þysne Thomum þæt he weorðode sunnan deofolgyld. þær wæs þære sunnan anlycnys geworht of golde, *and* heo wæs on gyldenum scryde, *and* æt þam wæron gyldene hors, *and* on

2. beheafðinge
 25. stanum om.

12. þæt] þe.

20. eord: rd *indistinctly legible*.
 30. scryde: e *erased*.

him to give up the belief in Christ or to suffer execution. When he was led away to be beheaded, he hesitated in his mind and was about to turn to the idols. Then some Christian man called out saying: 'Ursicinus, formerly thou didst heal other men and now thou woundest thyself.' Then he repented that he had ever so wavered in his mind, and he suffered martyrdom for Christ and gave up to God the precious gem that the devil wished to seize, that is the holy soul. 8

December 14. St. Hygebold.

On the fourteenth day of the month is the decease of the holy abbot St. Hygebold, whose body rests in the district of Lindsey. With regard to him the learned Bede wrote in the history of the English people that he led a holy and very virtuous life. 12

December 21. St. Thomas.

On the twenty-first day of the month is the festival of the apostle St. Thomas, who was called *Didymus* in Greek and in Latin *Geminus*, that is twin in our language. He was so called for this reason that he resembled our Saviour in his human countenance. 16 After Christ's resurrection he converted many nations to the Christian religion, Parthians, Medes, Persians, Hyrcanians, Bactrians, and two nations of India, and he passed through the lands of pagan people and the eastern part of the world. In 20 India he built in heaven the hall of their king who was called Porus, and the king's brother, whose soul was led to heaven among the angels of God, saw that the hall was built within and without with green and purple and white stones, and he was after- 24 wards alive on earth who said that it was thus built in heaven. But in another country of India the king Mygdæg¹ and his chief officer, Caritius by name, urged this Thomas to worship the idol of the sun. There was the image of the sun made of gold, and it was 28 on a golden chariot, and there were golden horses to it, and the

¹ The correct form of this name appears to be *Misdæus*. The corruption is perhaps due to a confusion with the name of Mygdonia, wife of Caritius.

þam wæron þa wealdleðer swa upgetiged, swa swa hig urnon to
 heofenum up.] þa Thome þæder ineode, þa eode þær egeslic
 deofol ut of þam goldgeweorce *ond* stod beforan hym, *ond* þæt
 4 goldgeweorc todreas, swa swa weax gemylt æt fyre. þa þæra
 hæðenra bysceopa sum ofsloh þone Crystes þegn, *ond* gewrytu
 secgað hwylum þæt he wære myd sweorle þurhstungen, hwylum
 hig secgað þæt he wære mid sperum ofsticod. he þrowode on
 8 Calamina on Indea ceastre, *ond* hys lichama wæs alæded of Indeum
 on þa ceastre þe ys nemned Edyssa; þær he ys geseted on sylfrene
 cyste, *ond* seo hangað on sylfrenum racenteagum. ne mæg þær
 nænig gedwolman lyfian on þære ceastre ne nænig þæra þe
 12 deofolgyld begangað, ne næfre siððan ne mihton ælreorde þeode
 hergian on þa ceastre . . .

10. mæg : g *indistinct*.

12. begangeð.

13. ceastre *hardly legible*.

reins on them were bound up, as if they were running up to heaven. When Thomas entered there, a terrible demon came out of the goldwork and stood before them, and the goldwork all fell away, as wax melts at the fire. Then one of the heathen bishops 4 slew this servant of Christ, and the books relate partly that he was stabbed with a sword, partly they say that he was pierced with spears. He suffered in Calamina, an Indian town, and his body was brought away from India to the town called Edessa; 8 there he is buried in a silver chest, and that hangs by silver chains. No heretic may live there in the town, nor any one of those who worship idols, nor might any barbarous nations ever since harry the town . . .

12

ADDENDA AND CORRIGENDA.

Page 2, line 1. The O. E. Menology (Grein, II, 1) also begins the year with Christ's birth. As to other writings, there appears to have been much difference of opinion. See Bede, *de temporibus*, ch. 9, and Aelfric (Homil. I, 99, ed. Thorpe), who decides in favour of beginning with the spring equinox according to the Jewish custom.

P. 4, l. 6. Anastasia belongs to the same group of martyrs as Chrysogonus (November 24), Theodota (August 2), Agape and Chionia (April 3), whose legend contains part of her story (Momb. I, 200^b: ASS. Apr. I, 247). There are two saints of this name: the older suffering under Valerianus (October 28), the younger under Diocletianus at Rome. Cf. Baronius, *notæ ad martyr. Roman.*, p. 625.

P. 6, l. 16. 'Ego sum salvator tuus, quem tota mentis animique intentione dilexisti. Eodem die te in cælis recipiam, quo ego descendi ad terram.' Vita S. Eugenii, ch. 29 (Migne, 21, 1122). The words in l. 17 are, of course, quite corrupt. According to the Latin, we may have to read: *þy ilcan dege ic þe on heofonum onfo, &c.*

P. 10, l. 3. 'A puero duorum annorum usque ad puerum unius noctis.' Bede, *opp. ed. Giles*, III, 14. A similar absurdly high number is found in the Hagenau MS. of Usuard's work: 'Natale Beatorum Innocentium Martyrum, quorum numerus est centies mille et quadraginta quattuor milia.' ASS. Jun. VI, 701. Cp. Assemani, *calendar. eccl. univ.* V, 519. On p. 11, l. 10, the correct translation ought to be: two hundred and forty-four thousand.

P. 12, l. 11. See Aelfric (Hom., ed. Thorpe, I, 94): and *þæt tacn was þa swa micel on geleafullum mannum, swa micel swa nu is þæt halige fulluht.*

P. 13, l. 24. the minster] *read* the cemetery. The same correction is necessary: 21, 4; 27, 13; 137, 7; 141, 8; 185, 13.

P. 14, l. 3. Epiphany. 'Magi gentium populos designant, lucem fidei cognituros, iudicantes sacramentorum muneribus Christum per thus esse deum, per myrrham hominem passum et sepultum, per aurum regem omnium sæculorum.' Isidorus Hispalensis: Migne, 83, 117.

P. 15, l. 13. by the death of him alone] *read* by his death alone.

P. 20, l. 1. Marcellus. 'Deinde audiens, quod domum S. Lucinæ . . . ecclesiam faceret, . . . iussit in eadem ecclesia plancas sterni ad animalia catubuli publici et eidem stabulo Episcopum ad servitium animalium deputavit . . . Ubi etiam post multos annos serviendo defunctus est: et sepultus est in cimiterio Priscillæ.' Bede, *Martyrology* sub January 16.

P. 21, l. 6. In Th. Wright's *Reliquiæ Antiquæ* (I, 276) we find an O. E. translation of the same Latin source which Bede appears to have followed. Another Latin version is in the *Acta Sanctorum Hiberniæ* (edd. de Smedt et de Backer, London 1890), p. 77. *Feranum* (l. 22) is *Péronne* (dép. Somme).

P. 22, l. 27. 'Memor nostri semper esto in orationibus tuis, et cum cibum acceperis et frangis panem, collige micæ de mensa et memor esto nomina nostra (!), ut et nos gustemus de micis mensæ Regis nostri, quia super faciem terræ non sumus loti.' Quibus Leonilla dixit: 'Saturi estote, quia sanguis vester vos lavabit.' ASS. Jan. II, 440. Orsorge (24, 1) is therefore a blunder of the translator.

P. 28, l. 2. Cf. Mombr. I, 318: 'et præfocatus a diabolo expiravit . . . (l. 3) in guttur eius gladium mergi præcepit . . . (l. 4) posuerunt in prædio suo non longe ab urbe via quæ dicitur Numentana . . . (l. 8) Videte ne me mortuam lugeatis; sed congaudete mihi, quia illi . . . sum iuncta in coelis, quem in terris posita tota devotione dilexi.'

P. 28, l. 26. Anastasius. See Bede, de temp. rat. (ed. Giles, VI, 333).

P. 30, l. 13. Babyllas. His acts have been rejected by Tillémont (*Mém.* III², 459), and Goerres (*Ztschr. für wiss. Theol.* 23, 55) has shown that there was no persecution under Numerianus, and that according to Eusebius (*H. E.* VI, 39) the bishop died in a dungeon in the time of Decius (c. 250). Consequently, he must be called a confessor, not a martyr.

P. 32, l. 15. The reader is again referred to the Mercian homily on St. Chad, ed. by Prof. Napier (*Angl.* X, 141).

P. 33, l. 12. The etymology of *hréd-* or *hréðmónað* (52, 11) is merely a fanciful invention of Bede. In reality, the word appears to be connected with *hrēðe* (fierce, rough): it would properly signify 'the stormy month.' Cp. the O. E. *Menology*, v. 35: *hagolscurum færð geond middangeard Martius hrēðe, Hlyda healic*. See also Weinhold, *die deutschen Monatsnamen* (1869), p. 53.

P. 34, l. 30. Perpetua and Felicitas. Here we have a case of the confused and unsatisfactory presentment of the legends. In the Latin version, the dream of Perpetua is thus described: 'et exivit contra me Aegyptius, foedus specie, cum adiutoribus suis pugnaturus mecum . . . Hic Aegyptius si *hanc* vicerit, occidet eam *gladio*: et si *hunc* vicerit, accipiet *ramum* istum' (ASS. *Mart.* I, 632). It is therefore wrong to say that P. had a sword in her hand. This account is in the main historical, the martyrdom of the two having taken place on February 2, 203. Cf. Augustine, de origine animæ, 3, 18: also his sermons, No. 280-282 (Migne, 38, 1208), and J. A. Robinson, the passion of St. Perpetua, Cambr. 1891.

P. 36, l. 24. These forty soldiers are said to have suffered at Sebaste in Armenia. Cp. Piper, *die Kalendarien u. Martyrologien der Angelsachsen*, p. 100.

P. 38, l. 27. The first day of the Creation: possibly from Bede, de temp. rat., ch. 6. According to an opinion expressed in the Talmud (tract. *Rosch-haschana*, fol. 11^a), the world was created in the month Nissan, which lasts from the middle of March to the middle of April.

P. 38, l. 28. Second day of the Creation. The waters above and below the firmament: see Gen. i. 7. It says in the 'Pirke de R. Elieser,' ch. 6: 'The face and the beams of the sun are made of fire when in summer he looks down

upon the earth; the face and the beams when he looks upwards are of ice [hail], and if this ice did not cool the heat of the sun, the earth would be burnt. Contrary to this is the position in winter, and the cold would be unbearable, if the fire did not make it milder.' In another Hebrew book, the *Revelation of Moses* (ed. by Dr. Gaster in the *Journ. of the Roy. Asiat. Soc.*, July 1893), a similar passage occurs (p. 575): 'And he saw two big stars, each of them as big as the whole earth; the name of one was Nogah, and the name of the other Maadim, one standing above the sun, and the other above the moon. Moses asked Metatron: 'Why do these stars stand above those others?' And he said: 'The one stands above the sun in order to cool the world from the heat of the sun, and that is the star Nogah; whilst the other stands near the moon in order to warm the world from the cold of the moon, and this is the star Maadim.' Cp. Bede, *de natura rerum*, ch. VII (ed. Giles, VI, 103).

P. 40, l. 5. 'Urthe is a-midde the hevene as the streon a-midde theye.' Mätzner, *altengl. Sprachproben*, I, 137 (= Wright, *pop. treat. on science* [1841], p. 132). In the same place Mätzner cites a similar passage in Aelfred's *Metra*, XX, 167.

P. 40, l. 14. Third day of the Creation. 'The clouds proclaim it to the seas, and the seas to the waters of the abyss, and one abyss to the other; thus the waters underground rise to the surface and are sucked up by the clouds, which then let the rain fall where God commands it.' Pirke de R. Eliezer, ch. 5. The last sentence (l. 21) is taken from Bede (*de nat. rer.*, ch. 29). Cf. Byrhtferð's *Handbook* (*Angl.* 8, 327, 29). For *ferrec* (l. 19) read *ferrec* (as in C).

P. 42, l. 15. Fourth day of the Creation. This is based on Isaiah xxx. 26: 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people,' &c. The same idea is worked out in the Talmud (*Tract. Pesahim*, p. 68^a, and *Sanhedrin*, p. 91^b), i. e. that at the coming of the Messiah the moon will be as bright as the sun, and the sun seven times brighter than he is now. It is further related in the *Tract. Hullin* (f. 60^b) that sun and moon were created equally large, but the moon being envious was consequently made smaller; in future, however (as above). See also Haymo's *Commentarius in Isaiam*, lib. ii. c. 30 (Migne, 116, 869): Kemble, *Solomon and Saturn*, pp. 148, 177.

P. 44, l. 23. Fifth day of the Creation. 'Rabbi Meir says: All things that are created on earth are propagated on earth; all that are created from water are propagated in the water, with exception of the birds, which were made from water and multiply on earth. Those animals that live in the sea are propagated by eggs: those on earth bring forth living young ones.' Cf. also the *Book of the Bee* (ed. by C. A. W. Budge, Oxford 1886), ch. XI: 'On the fifth day of the week God made from the waters mighty sea-monsters (Gen. i. 21), fish, winged fowls, swimming beasts, and the reptiles that are in the seas. He created the winged fowls that are in the waters from the waters; for like fish they lay eggs and swim. Now, fish swim in the waters and winged fowls in the air, but some of the latter in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth, still they consist of parts of all the other

elements. Those, however, that are of the waters have the greater part of their composition made of water, while the greater part of those whose origin is earth consists of earth: but none of them lack the four elements.' The author of this book is said to be Solomon of Bassorah, who lived c. 1250. He wrote in the Syriac.

P. 46, l. 15. The account given of Adam's burial-place is not accurately rendered. See Adamnan, *de locis sanctis*, II. 9: '*quorum planta ad meridiem veras et capita contra septentrionalem plagam conversa.*' Bede agrees with this (H. E. V, 17).

P. 48, l. 21. '*Armarium, in quo capsa habetur lignea, . . . in quo salutare habetur reconditum Crucis lignum. Quando illa aperitur capsa, miri odoris fragrantia ac si omnium florum inibi collectorum, mirabili plena suavitate exoritur . . . Nam de nodis eorundem lignorum liquor quidam odorifer quasi in similitudinem olei expressus, talem facit universos . . . sentire suavissimi odoris fragrantiam. Cuius videlicet liquoris si etiam parvula quedam stillula supra egrotantes imponatur . . . plenam recuperant sanitatem.*' Adamnan, l. c. III, 3.

P. 52, l. 8. Read on *þa* norðhealfe.

P. 54, l. 1. The word *larva* is evidently borrowed from Aldhelm (*linquentes larvam furvum phantasma putabant: de laudibus virginum*, 50). Cp. *larbula egisgrima* Epinal = Erfurt Gloss. 569: Corpus Gl. 1169 (Oldest Engl. Texts, pp. 72, 73). See Baronius, *annal. eccles. a. a.* 304, § 40. On this story is based a Latin drama, '*Dulcitius*,' by the nun Hrosvitha of Gandersheim in the tenth century (Ebert, *Gesch. d. Litt. d. Mitt.* III, 319).

P. 54, l. 21. Both Aldhelm and Bede say that Irene was killed by arrow-shots. The compiler is either again inaccurate, or must have had an unknown source before him. L. 27, read *sweostra*.

P. 56, l. 14. Cp. the Acts of St. Cæcilia (Nov. 22, p. 208, 4), where Valerianus is referred to, though not by name.

P. 58, l. 21. Eleutherius. '*Tunc iussit Adrianus quattuor equos adduci indomitos et adiungi currum et alligatum S. Eleutherium superponi iussit . . . [et ignem mitti is left out in the text.] . . . quibus contacti equi indomiti eum per inculta et arida loca rapientes simul membra dirumperent . . . Adveniens angelus Domini solvit eum et mitigans equos . . . in montem excelsum eduxit eum. Et cum esset ibidem, conveniebant ad eum omnes fere sylvarum leones, leopardi, urai et ceteræ bestiae . . . At illæ cum aliter non possent laudare Deum . . . levantes dextros pedes suos benedicebant Dominum. . . . Vox facta est ad eum dicens: Veni, Eleutheri, suscipient te angeli et perducent in civitatem sanctam, cælestem Ierusalem.*' Mombr. I, 251. The ASS. (Apr. II, 526) show a somewhat different version of this story. Among the variants (p. 58, l. 12), read his h. C.

The name of this saint (an epithet of Dionysos), his riding on a chariot drawn by untamed horses, the attitude of the wild beasts towards him, are all undeniable proofs of the pagan origin of the legend.

P. 60, l. 4. St. George. The oldest fragment of this legend exists now in a Greek fragment at Vienna (publ. in the *Sitzungsber. d. Wien. Akad.* 1858, p. 383), on which two Latin versions are founded: a longer one in the *Codex Gallicanus* at Brussels (publ. in the *Berichte d. Kgl. Sachs. Ges. d. Wiss.* 1874, p. 43), and a shorter one in a MS. at St. Gall (publ. *ibid.* 1875, p. 256). The O. E. version has much affinity to the Gallicanus. See e.g. '*et eadem hora*

descendit ignis de cælo . . . et consumpsit reges cum ipso imperatore et omnem multitudinem paganorum' (Berichte, p. 68 = Mart. 60, 9). According to the Sangallensis, this does not happen until St. George has prayed for the last time. Then again, p. 69 (= Mart. 60, 17): 'et ecce Dominus per nubem dixit ad eum: . . . quotiens memores fuerint nominis tui et invocaverint patrem meum et me ipsum sive in iudicio sive in loco pressure sive in tempestatibus, liberabo eos ab omni tribulatione.' The account of the passion of the empress Alexandria (Apr. 27; p. 64, 15), which forms an important part of the St. George legend, shows an even closer resemblance to the Latin. Cf. l. 19: 've mihi de Alexandria, video maleficia Georgii prævalere in te. . . . Tunc tracta est de palatio et iussit eam per capillos suspendi,' &c. Also l. 27: 'Vide, Domine, quia propter nomen tuum sanctum derelinquo palatium meum apertum omni bono et bonis thesauris. Tu enim, Domine, salvator meus, ne claudas mihi portas paradysi, sed aperiantur mihi. Et completa oratione . . . pervenit in locum, ubi martyrium suum complevit in Christo.'

Our text has apparently no connexion with the version in the *Acta Sanctorum* (Apr. III, 102: a translation from the Greek, also printed by Surius and Lipomannus), nor with another story edited in the *Bibliotheca Casinensis* (t. II, 7-11). The legend of St. George, as well as that of Cyriac and Julitta (July 15, p. 120, 7), were forbidden to be read by Pope Gelasius I. in 494, probably on the suspicion of Arian heresies contained in them (see Dillmann, *zwei apokryphe Märtyrergeschichten*: Sitzber. d. Berl. Akad. 1887, I, 339). The historical and mythical elements of the legend have frequently furnished the subject for learned disquisitions. An excellent survey of the development of the legend has recently been given by Vetter in the introduction to his edition of '*Der h. Georg des Reinbot von Durne*' (Halle, 1896). Many have held the opinion that the figure of the patriarch George of Alexandria (356-361: see Gibbon's *History*, ch. XXIII) has been mixed up with the original legend. Goerres (*Ztschr. f. wiss. Theol.* 30, 54-70) has tried to prove that St. George must have been an Oriental martyr before the time of Constantine, and therefore quite different from his rather notorious namesake: but this theory has not gained many adherents. The mythical background of the legend has been well illustrated by A. von Gutschmid (*Ber. d. Kgl. Sächs. G. d. W.* 1861, pp. 175-202). He identifies St. George with the Persian god Mithra, and Alexandria with the goddess Anāhītā.

P. 62, l. 11. *Litania maior*. This festival of the Roman Church—better known as Rogation Day—which Gregory the Great had fixed on April 25, was introduced into England by a decree of the synod of Cloveshoe (747). See Piper, *Kal. u. Mart. d. Aps.*, p. 42. A little later, three days before Ascension, there was held the *Litania minor* (cf. 72, 15). This festival was not a custom of the Roman, but of the Gallic Church, first set by Mamertus, bishop of Vienne (c. 450), and afterwards imported into England. L. 17, *read* *exomologesin*, p. 63, 14: 'shall proceed humbly with the relics,' &c.

P. 66, l. 14. *Christophorus*. The two Latin versions which I have compared (1. in the ASS. Jul. VI, 146-149; 2. by Gualterus de Spira, printed in *Pez*, *thes. anecd. noviss.* III, 2, 29-94; 99-122) do not agree with our text. This is, however, the case with a Greek version, printed from a Paris MS. by Usener in his *Acta S. Christophori et S. Marinæ* (1886). Cf. the following passages (Usener, p. 57 = l. 16): ἦν οὖν ὁ ἀνὴρ ἀπὸ τοῦ γένους τῶν κυνοκεφάλων,

γῆς τῶν ἀνθρωποφάγων . . . ἦν δὲ πιστὸς τῷ φρονήματι . . . οὐ γὰρ ἠδύνατο λαλεῖν ἐν τῇ ἡμετέρᾳ διαλέκτῳ . . . καὶ ἰδοὺ ἀνὴρ παρίστη αὐτῷ ἐν ἰσθμῇ λαμπρῷ . . . καὶ ἀψάμενος τῶν χειλέων ἐνεφύσησεν αὐτῷ καὶ ἐδόθη αὐτῷ ὁμίλια. p. 58 = Mart. l. 17; ἡ κεφαλὴ αὐτοῦ ὃν τρόπον κυνός, οὕτως ἔστιν· ἡ δὲ θριξὶ αὐτοῦ ὑπερμεγέθους ἠπλωμένη· καὶ οἱ ὀφθαλμοὶ ὡς ὁ ἀστὴρ ὁ πρὸς ἀνατέλλων, καὶ οἱ ὀδόντες ἐξέχουσιν ὡς σὺνάγρου. Usener, p. 59 = l. 24: διακοσίους στρατιώτας . . . μόνον τὴν κεφαλὴν ἐνέγκατέ μοι, ἵνα ἰδῶ ὅποια ἐστίν. Us. p. 63 = l. 28: ἰδὼν δὲ τὸ πρόσωπον αὐτοῦ ὁ βασιλεὺς ἐταράχθη καὶ ἤγγισε τοῦ καταπεσεῖν ἀπὸ τοῦ θρόνου. Us. p. 74: Christophorus' last prayer; p. 75: Peter the bishop and the miracle. There exists a fragment of another O. E. version based on the Acta Sanctorum and preserved in the Cotton MS. Vitellius A XV. I have printed it for the first time in Engl. Stud. XIII, 142. See Eickenel in Angl. XVII, 110.

P. 68, l. 21. This is taken verbatim from Bede, de temp. rat., ch. 15: 'primilchi dicebatur, quod tribus vicibus in eo per diem pecora mulgebantur; talis enim erat quondam ubertas Britanniae vel Germaniae, de qua in Britanniam natio intravit Anglorum.'

P. 68, l. 26. Philippus, os lampadis. The curious epithet of this apostle is often attested, e.g. in the Ormulum (ed. White, II, 111): 7 þurh Filippe on Engliash ias lihhtfattess muþ bitacnedd. It is probably due to a mistaken etymology from the Hebrew (l. c. p. 398). The compiler of the Martyrology may have found it in Isidorus' Origines, l. VII, c. 9. See also Haymo, hom. de tempore, No. 49 (Migne, 118, 288). Generally another apostle, James, son of Alphæus, is commemorated together with Philippus; but here, as well as in the Fata Apostolorum (v. 33), their festivals are kept separate.

P. 70, l. 20. Pope Alexander. According to Duchesne (lib. pont. I, XCI), the pope is not identical with the martyr.

P. 74, l. 13. Adamnan, de locis sanctis, l. I, 23: 'locus vestigiorum Domini . . . continuari pavimento cum reliqua stratorum parte non potuit; siquidem quaecumque adplicabantur, insolens humana suscipere terra respueret, in ora adponentium excussis marmoribus.' This sentence is taken word for word from the Chronica of Sulpicius Severus (II, 33). For sæton (l. 17), read setton: for suffer them (75, 17), suffer it.

P. 76. Eadberht (+ 718). Cf. Bede, H. E. IV, 30 (= Mart., l. 19): 'Qui tum forte in remotiore ab ecclesia loco refluus undique pelagi fluctibus cincto solitarius manebat. In hoc etenim semper quadragesimæ tempus agere, in hoc XL ante dominicum natale dies in magnæ continentie, orationis et lacrimarum deuotione transigere solebat. . . . Adtulerunt autem ei et partem indumentorum. . . . "Scio autem certissime, quia non diu vacuus remanebit locus ille . . . et quam beatus est, cui in eo facultatem quiescendi Dominus . . . prestare dignabitur." Cujus corpus in sepulcro benedicti patris Cudbercti ponentes adposuerunt desuper arcam,' &c.

P. 84, l. 3. gefyhð. I now believe my conjecture in the variants (gefihð) to be wrong. Gefyhð belongs to geféon: cp. gefihð exultavit, Merc. Gloss. 176 (ed. Zupitza, Ztschr. f. dtach. Alt. 33, 61), also Zeuner, Sprache des Kent. Psalters, p. 46, and Sievers, § 374, n. 2.

P. 84, l. 8. I was first inclined to look upon the reading of B (þeodoricost gotona cyning) as an error of the scribe. But considering that we find the form Ostæ twice in Aelfred's Orosius (ed. Sweet, 16, 23; 17, 3), it is quite possible that we have to read: Ostgotena cyning.

P. 88, l. 1. Sisinnius, Martyrius, Alexander. These saints suffered as late as 397 in Anaunia (Nonsberg in the Tirol): their passion is described in a letter of bishop Vigilius of Trient, addressed to Simplicianus, bishop of Milan (in Migne, v. XIII, 544, and Ruinart, p. 624). Cp. Gennadius, de scriptor. eccles., c. 36.

P. 88, l. 9. *Read* all (following B).

P. 88, l. 23. Priscus is unknown to any 'mass book' on this day. See Sept. 1. In the sacramentarium Gregorianum we find: XVII. Kal. Oct. Natalis sancti Nicomedis martyris.

P. 92, l. 18. Here we have another mistake of the compiler. Of course the name of the daughter is not Virgo, as the Latin shows ('unam filiam habens, nomine Paulinam virginem').

P. 92, l. 21. St. Columba. The miracle related here is not to be found in the printed Acts of this saint, although the same or a similar *motif* occurs in a number of medieval stories.

P. 94, l. 12. Barnabas. See Act. Ap., ch. 13-15. The expression 'filius consolationis' is again derived from Isidorus (Origines, VII, 9). There is another version of the legend connecting B. with Milan. See ASS. Jun. II, 421 seqq. Lipsius, die apokr. Apostelgesch. II, 2, 270. O. Braunsberger, der Apostel Barnabas (Mains 1876), and Harnack's review (Theol. Lit.-Zeitg. 1876, col. 483). The drink of poison is nowhere mentioned; perhaps a confusion with St. John the Evangelist (8, 22)?

P. 96, l. 26. The name of Nicander occurs in the Martyr. Rom. of Baronius (under June 17): 'Apud Venafrum, sanctorum martyrum Nicandri et Marciani.' Blastus suffers with more than 200 other saints. His grave is 'in coemeterio S. Hermetis via Salaria.' Cp. ASS. Jun. IV, 213, 228.

P. 100, l. 1. James the Less. There is a striking resemblance between the passage, l. 6-10, and Eusebius (H. E. II, 13): *Οἶνον καὶ σίκερα οὐκ ἔπινεν οὐδὲ ἐμψυχον ἔφαγε. Ἐνθὺν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλέειναι καὶ βαλανεῖον οὐκ ἐχρήσατο . . . αἰτούμενος ὑπὲρ τοῦ λαοῦ ἀρεσιν, ὡς ἀπεσκλημέναι τὰ γόνατα αὐτοῦ ἔκην καμῆλου.* But of course a Latin translation (in our case Rufinus) may have been used by the compiler. L. 10, *read* sheardod (as in C).

P. 104, l. 25. It was a belief widely spread that Jerusalem was the centre of the earth. See e.g. the Voyage of John Mandeville (ed. Halliwell), prologue, p. 2, and Mätzner's note (Altengl. Sprachpr. II, 155, 13).

P. 106, l. 23. Here we have another mistake that is explained by a passage in Mombrutius (I, 318): 'dantur duo fratres eunuchi ex latere augustæ.' See also Bede in his Martyrology: 'quorum primus præpositus, secundus primicerius fuit Constantiæ.' John and Paul, therefore, were officials in the household of Constantine's daughter, but did not belong to his family.

P. 110, l. 5. *Martialis*. The miracle (l. 16) is told somewhat differently in the ASS. (Jun. VII, 507). There it is a woman who tries to commit fornication with a man in the Church. Still, there is some verbal agreement: 'Qui non reserato ostio, non pariete transosso, non fenestras disrupto speculo, sed nutu divino expulsi,' &c.

P. 111, l. 20. Insert after 'broken : no window was opened.

P. 112, l. 6. 'Tu nos modo visitas, nos te in die iudicii requiremus et quicquid possumus præstabimus tibi.' Quo dicto ab oculis eius ablati sunt . . .

et facta est posthac tanto instantior in opere, quanto certior de promissione (Greg. Magn., hom. 32 in Evangelia: ed. Migne, 76, 1237, also in ASS. Jul. I, 271).

P. 112, l. 18. Tranquillinus. He is the father of Marcus and Marcellinus (martyrs on June 18), and belongs to the group of St. Sebastian like Zoe (July 4), Tiburtius (Aug. 11), and some others.

P. 114, l. 1. Procopius. See Assemani, *Acta s. mart. orient.* II, 169: 'Et ab ineunte quidem aetate corpus suum inedia aliisque adflictationibus proterebat. Ex pane et aqua tantummodo victitabat, quin et ab his ad biduum, ad triduum, ad integram quandoque hebdomadem abastinebat. Divinis prae-terea scripturis die noctuque dedit operam.'

P. 114, l. 12. Marina. Her legend has much affinity with that of St. Margaret (commemorated on July 20), the principal difference being the fight of this saint against the dragon. On the other hand, the prayers in both versions have much in common (cp. *Narratiunculae*, ed. Cockayne, 47, 2, with *Martyr.* 116, 2 seqq.). Another O. E. version of the Margaret legend (publ. by Assemani 1889) is not so closely related to the former.

Marina's name occurs in a legend printed in the *Bibliotheca Casinensis* (II, 3-7); also in Bede, Rabanus, and Notker. The Greek text, edited by Usener in his *Acta S. Christoph. et S. Mar.*, is again in close relation with the Anglo-Saxon; e.g. p. 21, 1: *διδ τί οὐ παραδίωμι τὸ σῶμά μου τὸ γήινον εἰς κόλασιν, ἵνα σωθῇ ἡ ψυχὴ μου*; (= *Martyr.*, l. 22, 23); or p. 42, 4: *τῷ οικοδομοῦντι ἢ κτίζοντι ἐπὶ τῷ οὐνομάτι μου οἶκον εὐκτήριον . . . συγχώρησον αὐτῷ τὰς ἀμαρτίας· καὶ ἕαν τις γένηται ἐν ᾧρα τοῦ θανάτου καὶ μνησθῇ τῆς δούλης σου Μαρίνης, ἐλευθέρωσον αὐτὸν ἀπὸ τῶν πακῶν* (= *Mart.* 116, 2-7). On the whole, the version in Momb. is even more similar to the Anglo-Saxon.

P. 118, l. 20. Here we have another allusion to Aldhelm (noticed by Cockayne): 'Corpus virgineum natat ceu plana carina' (de laud. virg. 50).

P. 120, l. 1. Cp. ASS. Jul. III, 616: 'Beatus Phocas apparens ipsi ante vestibulum dixit: Traiane tyranne, vade in præparatum tibi locum, in abyssum magnam. Mihi enim apertus est paradisi deliciarum; tibi vero apertus est infernus et idolis tuis' (a similar passage, p. 72, 1). The mention of Vienne as the saint's resting-place deserves to be noted (see *Intro.* p. xxix).

P. 120, l. 7. Cyriac and Julitta. See the note to the St. George legend and Dillmann's paper quoted there.

P. 122, l. 10. Speratus. This saint belongs to the group of the martyres Scillitani; his legend is generally believed to be genuine. See Ruinart, p. 130; Baronius, *annal. eccles.* II, 478; Neumann, *der röm. Staat u. d. allg. Kirche*, I, 284; Robinson, *the pass. of St. Perp.* 112.

P. 122, l. 14. The story of Symphorosa and her seven sons is simply an imitation of 2 Machab., ch. 7 (see Egli, *althristl. Studien*, 91). Another imitation is the legend of St. Felicitas and her sons (Nov. 23, July 10). Cp. *Histor. Zeitschr.*, N. F. 24, 87.

P. 122, l. 19. Christina. In some details this legend strongly reminds us of the Danae myth (her imprisonment in the tower, her punishment of being thrown into the sea, &c.). Cp. A. Wirth, *Danae in christl. Legenden* (1892), p. 10, where the affinity of other legends (Barbara, Irene) is demonstrated.

P. 124, l. 16. Arsenius. Cp. ASS. Jul. IV, 623: 'noctem totam transigebat vigil et quando mane, natura ita cogente, veniebat dormiturus, dicebat

somno; Ades dum, *serve nequam*,' &c. (which proves the reading in C to be erroneous).

P. 124, l. 24. Victor (Massilia). This saint is celebrated in a hymn by Venantius Fortunatus (l. VIII, c. 4).

P. 125, l. 15. After 'her spirit' *add*: 'as a martyr.'

P. 126, l. 3. Mary Magdalen. Mombricitus (II, 99^a) prints a sermon of Odo of Clugny, which, though of much later date, agrees exactly with the O. E. text. Cockayne has rightly pointed out that the latter part of the narrative beginning at l. 14 is concerned with the so-called *Maria Aegyptiaca* (cp. *Vitæ Patrum* in Migne, 73, p. 73; also in ASS. Apr. I, 77). For the rest see Luke 7, 37; 8, 2.

P. 129, l. 18. For 'him' *read* his spirit.

P. 130, l. 18. dydon] *read* deodan (B). Cf. *Introd.* p. xxv.

P. 131, l. 27. After 'world' *insert* for God's sake.

P. 136, l. 5. Pope Stephanus (254-257). 'Hic constituit sacerdotes et levitas vestes sacratas in usu cottidiano non uti nisi in ecclesia. Martyrio coronatur. Fuit autem tempore Valeriani. Sepultus est in cemeterio Callisti.' *Liber Pontificalis* (ed. Duchesne) 154.

P. 136, l. 11. Theodota. See Anastasia (Dec. 25).

P. 136, l. 22. Discovery of St. Stephen's body. This event, which is said to have taken place A. D. 415, was first related in Greek by Lucianus. A Latin version by a Spanish priest, Avitus, is printed in the appendix to the works of St. Augustine (Migne, 41, 807), and in Baronius, ann. eccl. vii. 444. See also Gennadius, de script. eccles., c. 46, 47. St. Augustine treats of this saint in a series of homilies (Migne, 38, 1446 seqq.), but does not speak of his remains. Concerning the miracles see Augustine, de civit. Dei xxii., 8.

P. 140, l. 3. to Tiges deofolgilda. Cp. Mars Tiig Epin. and Erf. Gloss. 663. Corp. Gl. 1293.

P. 140, l. 12. þa brocu B, þæge brycas C. After all, the reading of C may be the original one, since þæge occurs as late as the end of the twelfth century (Kluge, *Grundriss d. germ. Phil.* I, 789).

P. 140, l. 16. Afra and Hilaria. The latest edition of her legend is found in the *Monum. German.* (Script. rer. Merov., vol. iii, 61). Line 22 *read* deorna (as in B).

P. 142, l. 16. he gedælde eall þa goldhord, &c. Here the compiler has again misunderstood the words of the original, as appears from the following passage in Mombricitus (ii. 50^b): 'Ab eadem die collegit cæcos, claudos, pauperes et debiles in domo Hippoliti. . . . Completis autem tribus diebus præsentavit se ipse in palatio Sallustiano. Cui dixit Decius Caesar: Ubi sunt thesauri, quas pollicitus es præsentare? B. Laurentius collecta multitudine introduxit in palatium pauperes et voce clara dixit: ecce isti sunt thesauri æterni, qui nunquam minuuntur,' &c.

P. 143, ll. 12, 25. *Read* 'on the æger Veranus.'

P. 146, l. 1. The dreadful death suffered by Hippolytus reminds us of the similar fate encountered by his namesake, the son of Theseus. Probably the antique tradition, as it frequently happens, has called forth the Christian legend (Wirth, *Danae*, p. 13).

P. 146, l. 9. Cassianus. 'Alii eum tabulis feriebant, alii stylis vulnera-

bant: quorum quanto infirmior aetas, tanto graviores poenam dilata morte faciebat.' Bede's Martyrology. Cf. Gregor. Turon., de glori. mart., c. 43.

P. 148, l. 20. Agapetus. His name occurs both in the *sacram. Gelasianum* and *Gregorianum* (Migne, 78, 137, 402). Instead of *secoſ* (l. 21) read *secoſſ* (as in C).

P. 148, l. 23. Magnus. 'Anagnis S. Magni episcopi et martyris, qui in persecutione Decii necatus est.' Migne, l. c., p. 402.

P. 150, l. 1. Symphorianus. See Ruinart, 127: 'Gaudia vestra instar vitri ad solis splendorem crepantis dissiliunt. . . . Solus Deus noster beatitudinem vindicat. . . . Huius terminum . . . nosse non poterit series inveterata saeculorum' (cp. Mart., ll. 6-8). Again: 'Nate, nate, Symphoriane, resume constantiam. Timere non possumus mortem, quae sine dubio perducit ad vitam. . . . Aspice illum, qui regnat in caelis. Hodie tibi vita non tollitur, sed mutatur in melius. Hodie, nati, ad supernam vitam migratis.' (Cp. ll. 10-13.) The concluding sentence also agrees with the Latin.

P. 150, l. 17. Timotheus. This saint has nothing whatever to do with the disciple of St. Paul, with whom he has been mixed up, mainly because his burial-place in Rome is near a church of the apostle. See F. Combefis, *ill. Chr. Mart. lecti triumphii*, p. 260; Lipsius, *die apokr. Apostelg.* li. 2, 392. His story forms a part of the *Acta Silvestri*.

P. 150, l. 23. Bartholomew. 'His factis ostendit eis Angelus Domini ingentem Aegyptium, nigriorem fuligine, faciem acutam habentem cum barba proluxa et crines usque ad pedes, oculos igneos sicuti ferrum ignitum, scintillas emicantes ex ore eius, et ex naribus egrediebatur flamma sulphurea. Habebat et alas spineas sicuti hystrix [byrnen besma, p. 152, l. 9, by a misunderstanding], eratque victus a tergo manibus, igneis catenis strictus,' &c. (Pseudo-Abdias in Fabricius, *Cod. apocr. N. T.* ii. 683). Cp. Lipsius, l. c. ii. 2, 65-67. Eusebius, *H. Eccl.* V, 10. St. Jerome, *de viris illustribus*, c. 36. A similar story is told about Andrew (Fabr., p. 489) and Simon and Judas (*ibid.* 634).

P. 152, l. 21. Read *swulton*.

P. 154, l. 9. Rufus. 'In Capua natale S. Rufi martyris.' *Sacr. Gregor.* in Migne, vol. 78, 402: quoted in Florus. 'Quem docuit beatus Apollinaris, Petri apostoli discipulus.' Usuard.

P. 156, l. 3. Augustine of Hippo. His body was first transferred to Sardinia, A. D. 508; King Liutprand then brought it to Pavia in 722 (Bede, *de temp. rat.*, 66).

P. 156, l. 18. Read *geglicses* (lascivious) instead of *geonglicses* (a bad conjecture of the scribe of B, who evidently did not know this somewhat uncommon word).

P. 158, l. 1. Sabina. From the *Sacr. Gregor.* (Migne, 78, 635)!

P. 158, l. 3. Felix. Generally celebrated on Oct. 24. This account follows the shorter version of the legend contained in the Venetian class of MSS. See e.g.: 'Melius est me igne aduri quam scripturas deificas' (cp. Mart., ll. 7, 8), and: 'habeo quidem, sed non do' (ll. 13, 14). The names of the bishop's followers are not in the original (*ASS.* Oct. x, 425); they were perhaps added from Bede or some church calendar.

P. 158, l. 24. Instead of 'on Glaestingabyrig on sancta Marian mynstre' read: 'on sancte Cuſberhtes mynstre' [at Durham; cp. *Introd.* p. xxix. seqq.].

P. 159, l. 1. woman] read *virgin*.

P. 160, l. 7. Priscus occurs in a MS. of the *Sacr. Gregor.* (Migne, 78, 403) : 'In Capua via aquaria S. Prisci martyris, qui fuit unus de antiquis Christi discipulis.' *Martyr. Roman.* (ed. Baronius) ad Sept. 1. Cockayne says (p. 124) : 'All our evidences go to show that the "old mass books" came from the neighbourhood of Capua, Beneventum, Venafrum, and Mons Cassinus; they were probably a Benedictine importation, and possibly came with Theodorus and Hadrianus.'

P. 160, l. 24. Arision was Bishop of Alexandria ad Issum in Cilicia (ASS. Sept. I, 611).—*Read Paterniana!*

P. 162, l. 13. Quintus neither appears in the sacramentary of Gelasius nor in that of St. Gregory. According to the *Mart. Roman.* he suffered at Capua with Arcontius and Donatus.

P. 162, l. 16. Berhtinus. His name is generally associated with Audomar (Sept. 8) and Winnoc (Nov. 6). The lives of these three saints are found in a Molsheim MS. written between 750 and 850 (ASS. Sept. II, 552*). Mabillon (ASS. ord. S. Bened., sæc. III, 1, 104) makes some erroneous statements concerning them. The monastery of Sithiu (now St. Bertin, founded A. D. 648) forms a part of the town of St. Omer (in extranea parte urbis Andomarensis, Gallia Christiana III (1876), 484). The story of the nobleman, whose name is Waldbert, is exactly reproduced from the Acts : 'equo deiectus super petrosam corruit terram, multisque in huius corpore membris collisus femoreque . . . confracto mortem sibi adesse putat,' &c. (l. c., p. 588). The miraculous cure of the cripple, *ibid.* p. 589.—Cp. besides *Johannis Iperii abbatis chronicon Sythiense* S. Bertini (in Martène et Durand, thes. nov. anecd. III, 441 seqq.).

P. 163, l. 22. *Read* because he had fished.

P. 164, l. 3. Synotus. Another saint hailing from Capua (ASS. Sept. III, 5). Not found in the mass books.

P. 164, l. 5. St. Mary's Nativity. This is taken from the *historia de Nativitate Mariæ* (Thilo, cod. apocr. N. T., p. 340), not from the *Evangelium de Nat. Mar.* (Thilo, p. 337), as Cockayne asserts by mistake. Cp. Thilo, p. 345, with *Mart.*, l. 10 : 'ita ut nullus posset dicere, quia fuit talis antea aliqua, sed et postea nunquam erit ei similis ventura,' 'in contubernio virginum, quæ die noctuque in Dei laudibus manebant.' (Thilo, 350 = *Mart.*, l. 13.) 'Etiam resplendebat facies eius sicut nix, ita ut vix possent in eius vultum intendere.' (Thilo, 352 = *Mart.*, l. 16.)

P. 164, l. 24. Audomar. Florus says that this saint († 669) was buried at Tarvenne (Therouanne, Pas de Calais), the place of which he was bishop. The town of St. Omer takes its name from him.

P. 166, l. 15. to þures deofolgeldum. Cp. Cleopatra Glosses (Wright-Wülcker, *Vocab.* 425, 36) : Joppiter þunor oððe þur. The translation (167, 15) ought to be corrected accordingly.

P. 166, l. 17. *Read* : gerefæ.

P. 168, l. 1. Cyprianus. The real name of the prefect is Paternus, that of his successor Galerius Maximus (Ruinart, p. 261). With ll. 7-10 cp. Fulgentius, *sermo* VI (Migne, 65, 740) : 'Quid illud, quod cum . . . illuc se multitudo fratrum ac sororum congregans pro foribus pernockeret, custodiri puellas præcepit?' A similar passage : Augustine, *sermo* 339, 4.—Line 12 add eowde C among the variants.

P. 168, l. 22. The name of Mamilianus appears in a Vatican MS. (cp. Auctaria ad Usuardum, Sept. 13 : ASS. Jun. t. VII). He is perhaps identical with a Bishop of Panormus, who lived in the fifth century (Smith and Cheetham, II, 1081). The ridiculous story of the talking infant is also told of Simon and Judas (p. 196, 7) and of Aldhelm (ed. Giles, 383).

P. 170, l. 24. Eufemia. See ASS. Sept., V, 268 : 'Priscus proconsul venit . . . ut lupus silvester et rapax in gregem. . . . Unus vero ministrorum nomine Soethenes . . . accessit ad proconsulem eique dixit : Manda mihi, proconsul, ut hoc ense utar contra me; neque enim possum contra sanctam illam manus extendere.' Another soldier says : 'Grave est mihi sanctam illam tangere,' &c.

P. 172, l. 20. Matthew. The names of the royal family of Ethiopia appear to be historical; cp. Gutschmid, die Königenamen in den apokryphen Apostelgeschichten (Rhein. Mus., N. F., 19, 382). See also Lipsius, II, 2, 137.

P. 174, l. 17. Mauricius. This is the story of the Theban legion, first written by Eucherius of Lyons (c. 500), and printed in the Bibl. max. patr., VI, 822, in Migne's Patrologia (50, 827), and lately in the Monumenta Germaniae (script. ser. Merov. III, 33). Their martyrdom is said to have taken place at Agaunum near Octodurum (Martigny) in the Valais; but the whole account is as improbable as it is unhistorical (cp. Hauck, Kirchengesch. Deutschlands, I, 9 n.).

P. 178, l. 1. Andochius and Thyrsus : see Benignus (Nov. 1).

P. 179, l. 22. Read one hundred and fourteen.

P. 180, l. 3. Justina and Cyprianus. See Martène and Durand, thes. nov. anecd. III, 1624. This is the real source of our story, not the ASS., which give a translation from the Greek. The reader may be reminded of the fact that this legend has furnished the material for one of Calderon's finest plays: el Mágico Prodigioso.

P. 180, l. 12. Cosmas and Damianus. 'Acta partim incerta, partim fabulosa,' say the Bollandists (ASS. Sept. VII, 200). They print three versions of the legend, but only the third, which is the basis of the O.E. text, contains the stupid story of the talking camel. Such fables may, in the words of a modern writer, be justly termed 'the refuse rubbish of hagiology.' The story of Mommos and the lion (p. 148, 10) is on a par with this one.

P. 182, l. 10. Dedication of the church of St. Michael. Much confusion prevails in this passage. The town that is preserved by the archangel's intervention is Sipontum, not Heraclea, as our text would lead us to believe. Cp. ASS. Sept. VIII, 61. Mombr. I, 219. Ughelli, Italia sacra, VII, 815. The following may be a possible explanation of this corrupt line. In the Martyrology of Pseudo-Jerome we find on the same day the festival of St. Eutychius or Euticus. There it says : Civitate Eracla, Eutici et Plauti : but in some other MSS. 'in Tracia civitate Eraclia Eutici et Plautii.' Again, we read in Usuard : 'In Thracia natalis sanctorum martyrum Eutychii, Plauti et Heracleæ.' The compiler of our text must have had similar names before him, and most likely mixed them up with the account of St. Michael's church, which used to be commemorated on the same day.

P. 184, l. 1. October. 'Winterfylleð potest dici composito novo nomine hiemeplenilunium.' Bede, de temp. rat., ch. 15.

P. 184, l. 15. According to Wirth (Danae, p. 40), Dionysius is a survival

or reappearance of the Greek god Dionysos. It is interesting to note in this connexion that even in the eighteenth century Bacchus was still worshipped in the vicinity of Paris (Collect. des trad. pop. au moyen âge, 71).

P. 186, l. 18. *Lupulus* appears, together with *Modestus*, in an old calendar of Capua, written by a certain monk Michael (ASS. Oct. VII, 1, 6).

P. 188, l. 4. *Bethania* is another mistake of the compiler, it ought to be *Bithynia*. See Bede's *Martyr.* sub Oct. 18: *Pseudo-Isidorus*, de ortu et obitu patrum, c. 82.

P. 188, l. 7. *Tryphonia*. She belongs to the group of *Laurentius* and *Hippolytus* (pp. 142, 144). Conversions of the wives and daughters of the persecuting heathen emperors are often mentioned; see e. g. *Alexandria* (Apr. 27), *Cyrilla* (*Tryphonia*'s daughter, Oct. 28). *Tryphonia*'s acts are variously described as apocrypha, veritati contraria, plane fabulosa (ASS. Oct. VIII, 319^a). The true name of *Decius*' wife is *Herennia Etruscilla* (ibid. 319^b).

P. 188, l. 13. *Justus*. Cp. ASS. Oct. VIII, 339, 'cum caput eius fuisset excisum, corpus erigens se stetit immobile et accipiens caput in manibus suis . . . oravit anima eius ad Dominum: Deus coeli et terrae, recipe spiritum meum, quia innoxius et mundo corde sum' (cp. ll. 17-19). 'Accedite ad speluncam, quærite ædificium opertum de edera; ibi recondite corpus meum. Caput genitrici meæ adferre, ut in amore dilectionis osculetur illud, et si optat me videre, in paradiso me requirat.' The heavenly light issuing from the head of the martyr and the miraculous cure of the blind girl are found in the same acts.

P. 190, l. 8. *Pelagia*. In the ASS. (Oct. IV, 262) she is called 'prima mimarum Antiochiæ . . . adornata ita, ut nihil videretur super ea nisi aurum et margaritæ et lapides pretiosi . . . totum implevit aërem ex odore musci vel ceterorum suavissimorum odoramentorum fragrantia' (cp. ll. 9-12). The bishop is described as 'sincerissime loquens de futuro iudicio' (which confirms Cockayne's conjecture). Again: 'ipsa mulier flumina lacrimarum fundebat . . . ego enim sum pelagus peccatorum et abyssus iniquitatis. Peto me baptizari' (= ll. 14-20). 'Post biduum, dormiente ea cum sancta commatre Romana, apparuit diabolus nocte et dicebat: Rogo te, domina mea *Margarita*, numquid non ex auro et argento ditata es,' &c. (ll. 22-25). 'Octava die surgens nocte induit se tunicam et birram [= O.E. byrnan!] et ex illa die nusquam comparuit' (190, 27-192, 1).

Usener in his interesting treatise 'die Legenden der Pelagia' (Bonn, 1879) has proved that *Pelagia*, *Marina*, *Margarita* (see above), and others are nothing but transformations of the Semitic deity *Aphrodite*. She was principally worshipped in Cyprus and the South-eastern corner of the Mediterranean, where most of these legends originated. It deserves to be mentioned that in the play of *Pericles*, Prince of Tyre, we meet with two figures of this group, *Thaisa* and *Marina*; a connexion which has yet to be cleared up.

P. 193, l. 10. Read he grew up.

P. 194, l. 15. Properly speaking, there were forty-six. See ASS. Oct. XI, 433. Mombr. II, 15^a.

P. 196, l. 1. *Simon* and *Thaddeus* (*Judas*). Concerning the burial-place of these two apostles we have different traditions. In the Armenian history of

Moses of Chorene it is reported that Simon died near the Iberian Bosphorus; but according to Pseudo-Abdias (Fabric. I, 607) at Suair in Persia. This statement is probably due to a confusion with the name of the Suani, a tribe living near the Black Sea (Lipsius, II, 2, 144; Gutschmid, l. c. 383). Again, Thaddeus is said to have been killed 'in Nerito, Armeniæ urbe' (Martyrol. Gellonense in d'Achery's Spicilegium, XIII, 390), for which other writers put Berytus or Aradus, mixing them up with the towns of the same name in Phœnicia (Smith and Cheetham, IV, 877). The name of the Persian king is Xerxes or Xerxes (Gutschmid, l. c. 382), not Artaxerxes.

P. 196, l. 17. Quintinus. Another O.E. version of this legend seems to have existed, a short fragment of which is printed in Engl. Stud. 13, 145.

P. 198, l. 13. Boniface IV instituted the festival of All Saints in 609. The Pantheon was built by Marcus Agrippa, son-in-law of Augustus, and is now called S. Maria Rotonda. The dedication of the church was mostly celebrated on May 13 (Baronius, Mart. Rom. 462).

P. 199, l. 21. *For Yule-day read Yule!*

P. 200, l. 1. Caesarinus. 'Evenit ei, ut coluber per caput eius inter tunicam et ventrem irreperet et latus suis morsibus laniaret.' ASS. Nov. I, 105; similarly Mombr. I, 197^a. The true name of the persecutor is Luxurius, not Leontius, who is converted by the saint, and also suffers martyrdom. This is one of the numerous blunders of the martyrologist.

P. 200, l. 4. Benignus. 'Quem misit ab oriente B. Polycarpus in Galliam cum Andochio presbytero et Thyrsio diacono.' Bede, Martyrol. a. Jan. 17. These two martyrs are separately mentioned on p. 178. Cp. also Gregor. Turon., de gloria martyrum, c. 51. In line 14 a few words are apparently left out in both MSS., which in the translation I have tried to supply by conjecture.

P. 200, l. 17. Winnoc. He is a comrade of Berhtinus (Sept. 5) and a disciple of Audomar (Sept. 8). He died in 717. His monastery (Wurmholt) is now called Bergues-St. Winnoc (Dép. du Nord). His biography is contained in the same MSS. as that of the other two (see note to 162, 16). As the Bollandists have not yet edited his legend, we have to quote from Mabillon, ASS. ord. S. Bened. (III, 1, 306): 'Quidquid operis aliorum manus velut arduum et grave refugiebat, impigre iste et incunctanter arripere non timebat. . . . Molam sibi aptavit ad opus . . . quam subinde manibus rotando, subinde orando suis pauperumque utilitatibus ministram fecit. . . . Accedens ergo ad domum, ubi vir Dei . . . incumberebat, curiosis per foramen oculis molam . . . rotari pervidebat. Ad cuius intuitum immobilis mansit: sed hanc præsumptionem ultio divina secuta est, quæ præsumptorem cæcitate damnavit. . . . Præsumptor ergo præfatus aliorum manibus est revector . . . altera autem die ad virum dei perductus pedibus eius advolvitur, se præsumptorem, se reum non sine lacrymis queritur,' &c. An identical narrative must have been used by the compiler of the martyrology. Cp. also Gallia Christiana, V, 325, 332.

P. 202, l. 11. The copious literature concerning the Quattuor Coronati can be found in Wattenbach, Deutschlands Geschichtsquellen im Mittelalter, I, 43. Wattenbach has also edited the legend in the Berichte d. Wien. Akad., vol. X.

P. 202, l. 13. *Read: ja gesigefestan weas feowere.*

P. 204, l. 7. *Read sancti Martynes.*

P. 204, l. 15. Milus and Senneus (or Sinas). A third martyr, Abrosimus, has evidently been forgotten. This account corresponds exactly with *Assemani, Acta sanctorum martyrum*, I, 61 seqq. See e. g., l. c. p. 75: 'ecce die crastina hac ipse recurrente hora hoc ipso in loco vester vestris manibus sanguis mutua cæde fundetur; et vestrum quidem crurem canes lignant, carnes vero alitibus in prædam cedent atque uno die uxores vestre viduæ fient' (= p. 206, 6-8).

P. 206, l. 21. *style* is not pillar, but stands for *sigle* (necklace). This is proved by the O. E. translation of Bede (IV, 23; ed. Miller, 338, 1). The Latin text has '*monile*.'

P. 208, l. 3. *Cæcilia*. Her bridegroom (l. 4) is Valerianus (Apr. 14). As to the source of the story, cp. Mombr. I, 188*: '*Cæcilia vero subtus carnem cilicio erat induta, desuper auratis vestibus tegebatur.*' Also p. 189*: '*Invenit angelum Domini stantem iuxta eam, pennis fulgentibus alas habentem... duas coronas ferentem manibus coruscantes rosis et liliis albescentes.*' See besides p. 192^b, 193^a, &c.

P. 210, l. 20. *Felicitas*. The names of the seven sons are to be found p. 119, 1 (July 10). This story is simply an imitation of that of St. Symphorosa and her seven sons (July 18, p. 122, 14). She is not 'a comrade of St. Perpetua,' as Cockayne wrongly informs us. Gregory the Great, hom. in *Evang. III*, is closely followed: '*parturivit spiritu, quos carne pepererat, ut prædicatione pareret Deo, quos carne pepererat mundo*' (Migne, 76, 1087). '*Non ergo hanc feminam martyrem, sed plus quam martyrem dixerim, quæ septem pignoribus ad regnum præmissis toties ante se mortua ad poenos prima venit... timuit viventibus, gavisæ est morientibus. Optavit nullum post se relinquere, ne siquem haberet superstitem, non posset habere consortem*' (l. c. 1088).

P. 210, l. 30. *Chrysogonus*. He belongs to the group Agape, Chionia, Theodota, Anastasia (see note to p. 4, l. 6). According to the Latin text, he says to the emperor: '*Potestates a te permissas, ac si esset lutum quod pedibus calcatur, abiicio*' (Mombr. I, 201^b).

P. 212, l. 12. *Saturninus*. This saint is historical: he was killed at Toulouse about 250 A.D. His memory was celebrated by Venantius Fortunatus (*carm.* lib. II, 8 and 9), also by Sidonius Apollinaris (lib. 9, *epist.* 16).

P. 212, l. 24. *Chrysanthus and Daria*. Cp. Baronius, *ann. eccl.* II, 525, 6, 7; id., *Mart. Roman.*, Oct. 25, pp. 680, 681, note A, &c.; Sollierius, *Martyr. Usuard.* s. Dec. 1, p. 714, and particularly F. Goerres, *die Christenverfolgung des Numerianus und Carinus* (*Ztschr. f. wiss. Theol.* 23, 31; 165). With regard to these two saints, Goerres cites Ruinart's edition of Gregory of Tours (p. 763^d), where the learned monk says: '*Acta SS. Chrysanthi et Dariæ... nullius sunt ponderis et quidem sibi ipsis contradicunt.*' A similar criticism in Tillémont (*Mém.* IV³, 1194, 1362).

P. 214, l. 22. *St. Andrew*. There exist two different acts concerning this epistle (cf. Lipsius, I, 545). The first, called *Acta Andreæ et Matthæi*, have been used by the author of the O. E. poem in the Vercelli MS.; the latter (*acta et martyrium Andreæ*) are the source of our martyrology. The Latin text is printed in Mombr. I, 55) and Lipomanus (I, 367). This narrative clearly shows the superficial and unsatisfactory way in which the compiler has so often performed his task. Not a word is said about the reason for

crucifying the Apostle; nothing about the conversion of Stratocles and Maximilla, and other essential points of the story.

P. 215, l. 15. After 'ordered,' *insert*: to be brought to him.

P. 216, l. 13. Eulalia. Two different saints of this name are known to us: one connected with Merida and mostly celebrated on Dec. 10, the other in Barcelona on Feb. 12; both are mixed up here. To the memory of the first, Prudentius dedicated one of his famous hymns (*περὶ στεφάνων*, No. 3; printed by Ruinart, p. 480). She is further commemorated in a French hymn of the ninth century, perhaps the oldest monument of that language.

P. 220, l. 3. *sum cristenman*: i.e. Vitalis (cf. Apr. 28).

P. 220, l. 13. St. Thomas. Here we have again two different versions of the legend, one entitled *de miraculis B. Thomæ apostoli*, the other *Passio S. Thomæ apostoli*. The latter is the source of our text. The image of the sun on its chariot of gold also appears in the *passio Simonis et Thaddæi* (ch. 21, 22). The last sentence about the transferment of the body to Edessa is found at the end of the letter of Prester John (see Lipsius, II, 2, 421). The main substance of the apostle's legend is Buddhistic; see the interesting paper of A. von Gutschmid (l. c. p. 180; also in the second volume of his *Kleine Schriften*).

LIST OF SAINTS.

Abdo and Sennes	July 30	Barnabas	June 10
Adrianus	Mar. 4	Bartholomew	Aug. 25
Acthelwald	Apr. 21	Basilissa	Jan. 6
Afra	Aug. 8	Basilla	May 20
Agape... ..	Apr. 3	Benedict (Biscop)	Jan. 12
Agapetus	Aug. 18	Benedict (Nursia)	Mar. 21
Agnes	Jan. 21	Benignus	Nov. 1
Aidan... ..	Aug. 31	Berhtinus	Sept. 5
Alban... ..	June 22	Blastus	June 17
Alexander... ..	May 29	Bonifacius... ..	Nov. 1
Alexander (pope)	May 3		
Alexandria	Apr. 27	Caesarius	Nov. 1
Ambrosius... ..	Apr. 5	Calepodius... ..	May 10
Ananias	Jan. 19	Calixtus	Nov. 14
Anastasia	Dec. 25	Cassianus	Aug. 13
Anastasius... ..	Jan. 22	Cassius	June 29
Anatalia	July 10	Ceadwalla	Oct. 26
Andochius	Sept. 24	Cæcilia	Nov. 22
Andrew	Nov. 30	Ceolfrið	Sept. 25
Anteros	Jan. 3	Chad	Mar. 2
Anthia	Apr. 18	Chionia	Apr. 3
Antoninus	Sept. 2	Christina	July 19
Antonius	Jan. 17	Christophorus	Apr. 28
Apollinaris	July 22	Chrysanthus and Daria	Nov. 28
Aristion	Sept. 3	Chrysogonus	Nov. 24
Arsenius	July 19	Claudius	Nov. 8
Arthemius... ..	June 2	Clemens	Nov. 23
Athanasius... ..	May 2	Columba	Dec. 31
Audifax	Jan. 20	Columba (Iona)... ..	June 9
Audomar	Sept. 8	Cornelius	Sept. 14
Augustine (Cant.)	May 26	Cyriacus & Julitta	July 14
Augustine (Hippo)	Aug. 28	Cyrilla	Oct. 28
Babylas	Jan. 24	Desiderius	Sept. 19

Dionysius	Oct. 8	Hippolytus	Aug. 13
Donata	April 9	Hyacinthus	Sept. 11
Donatus & Hilarius	Aug. 7	Hygebald	Dec. 14
Eadberht	May 6	Innocents	Dec. 28
Eastorwine	Mar. 7	Inv. of H. Cross	Mar. 3
Elasippus	Jan. 17	Irenæus & Abundius	Aug. 26
Eleutherius	Apr. 18	Irene	Apr. 3, 5
Ethelburga	Oct. 11	James (Alphaï)	June 22
Etheldreda	June 23	James (Zebedæi)	July 25
Emerentiana	Jan. 23	Januarius	Sept. 19
Emiliana	Jan. 5	John the Baptist	June 24, Aug. 29, Sept. 24
Erasmus	June 2	John of Beverley	May 7
Eufemia	Sept. 16	John (Evangelist)	Dec. 27
Eugenia	Dec. 25	John (pope)	May 18
Euplius	Aug. 12	John & Paul	June 26
Eusebius	Aug. 1	Julianus	Jan. 6
Fabianus	Jan. 20	Justina	Sept. 26
Fausta	Sept. 20	Justus	Oct. 18
Felicitas (Carthage)	Mar. 7	Laurentius	Aug. 10
Felicitas (Rome)	Nov. 23	Litania maior	Apr. 25, May 3
Her sons	July 10	Lucia (Rome)	June 25
Felix (Rome)	Jan. 14	Lucia (Syracuse)	Dec. 13
Felix (Tuboc.)	Aug. 30	Luke	Oct. 18
Ferreolus & Ferrucius	June 16	Lupulus	Oct. 15
Festus	Sept. 19	Lupus	July 29
Forty soldiers	Mar. 9	Maccabees	Aug. 1
Fursey	Jan. 16	Macedo	Mar. 13
Genesius (Arles)	Oct. 24	Magnus	Aug. 19
Genesius (Rome)	Aug. 25	Mamilianus	Sept. 15
George	Apr. 23	Marcellinus	June 2
Germanus	Aug. 1	Marcellus (Chalons)	Sept. 4
Gervasius	June 19	Marcellus (pope)	Jan. 16
Gordianus	May 10	Marcus & Marcellinus	June 18
Gregory (pope)	Mar. 12	Marina	July 7
Gregory (Nazianzus)	Mar. 19	Marius & Martha	Jan. 20
Guðlac	Apr. 11	Mark (apostle)	Apr. 25
Habakkuk	Jan. 20	Martialis	June 30
Heawolds (2)	Oct. 3	Martin (Tours)	Nov. 11
Hermes	Aug. 28	Martinianus	July 2
Hieronimus	Sept. 30	Martyrius	May 29
Hilaria	Aug. 8	Mary Magdalen	July 22
Hilarina	Apr. 9	Matthew	Sept. 21
Hilarion	Oct. 21	Mauricius	Sept. 22
Hilarius	Jan. 13	Melanippus	Jan. 17
Hilda	Nov. 17		

Mennas	Nov. 11	Sebastianus	Jan. 20
Michael	May 8	Serotina	Apr. 9
Milus	Nov. 15	Seven Women	Apr. 9
Modesta	Mar. 13	Silvester	Dec. 31
Mommos	Aug. 17	Simeon Stylites... ..	July 27
		Simon & Thaddeus	Oct. 28
Nazarius	July 28	Sisinnius	May 29
Nicander	June 17	Sixteen soldiers... ..	Oct. 24
Nicomedes... ..	June 1	Sixtus (pope)	Aug. 6
Nicostratus	Nov. 8	Sosius	Sept. 23
		Speratus	July 17
Octaves	Jan. 1, July 6	Speusippus... ..	Jan. 17
Oswald	Aug. 5	Stephen (protomartyr) Aug. 3, Dec. 29	
		Stephannus (pope)	Aug. 2
Pancratius... ..	May 12	Symphorianus (Autun)	Aug. 22
Paterniana... ..	Sept. 3	Symphorianus (Rome)	Nov. 8
Patricia	Mar. 13	Symphorosa & sons	July 18
Paul (hermit)	Jan. 10	Synotus	Sept. 7
Paulina	Apr. 9		
Pega	Jan. 9	Telesphorus	Jan. 6
Pelagia	Oct. 19	Thecla	Sept. 23
Perpetua	Mar. 7	Theodoretus	Mar. 23
Peter & Paul	June 29	Theodota & sons	Aug. 2
Petronella	May 31	Thomas	Dec. 21
Philip... ..	May 1	Tiburtius	Aug. 11
Phocas	July 14	Timotheus... ..	Aug. 22
Prisca... ..	Jan. 18	Tranquillinus	July 6
Priscus	June 1	Tryphonia	Oct. 18
Priscus (Capua)	Sept. 1		
Processus	July 2	Urbanus	May 25
Procopius	July 7	Ursicinus	Dec. 13
Protasius	June 19		
Protus	Sept. 11	Valerianus (Lyons)	Sept. 15
		Valerianus (Rome)	Apr. 14
Quattuor Coronati	Nov. 8	Victor (Marseille)	July 21
Quintinus	Oct. 31	Victor (Milan)	May 8
Quintus	Sept. 5	Victor & Corona	May 14
		Vincentius... ..	Jan. 22
Romanus	Aug. 9	Vitalis	Apr. 28
Rufina & Secunda	July 10	Vitus	June 15
Rufus	Aug. 27		
Sabina	Aug. 29	Wilfred	Apr. 24
Saturnina	Apr. 9	Wunnoc	Nov. 6
Saturninus... ..	Nov. 28	Zoe	July 4

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The
Lay Folks' Catechism,

OR THE ENGLISH AND LATIN VERSIONS OF

Archbishop Thoresby's Instruction for
the People;

TOGETHER WITH A *WYCLIFFITE ADAPTATION* OF THE SAME,
AND THE CORRESPONDING CANONS OF THE COUNCIL
OF LAMBETH.

With Introduction, Notes, Glossary, and Index,

BY THE LATE

THOMAS FREDERICK SIMMONS, M.A.,
CANON OF YORK, AND RECTOR OF DALTON HOLME,

AND

HENRY EDWARD NOLLOTH, D.D.,
VICAR OF BEVERLEY MINSTER, AND CANON OF YORK.

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PREFATORY NOTE.

THE late Canon Simmons had made considerable progress with this work before his lamented death. Had he lived to complete the task, it would have formed a fitting companion to his *Lay Folks' Mass-Book*, which was published by the Early English Text Society in 1879. In that volume¹ we have the "Lex Orandi," in the present, the "Lex Credendi"—of the Church of our forefathers in mediæval times. Canon Simmons was able to see in type the four texts which are here presented to the reader; he had put together a large number of notes, and made the first rough draft of a glossary and index. The uncompleted work he passed on to Mr. F. D. Matthew, and those who are acquainted with that scholar's edition of the *Unprinted English Works of Wyclif*, and other important contributions to the study of the mediæval literature of this country, will regret that his engagements prevented him from carrying forward Canon Simmons' work to its conclusion. He was able, however, to do some good work upon the notes, and to add several of his own; and then, at the suggestion of a mutual friend, he asked me to finish it. Partly influenced by the memory of my former friendship with Canon Simmons, and partly by the interest with which I regarded the subject, I consented. For the completion of the Glossary and Index, I am indebted to the accomplished hand of Miss Gunning, of Cambridge, assisted by her friend the late Miss Parkinson; and for much valuable assistance in the German literature which had to be consulted, to my wife. I have revised, completed and made sundry additions to the notes, and written an Introduction, which includes notices of Archbishops Peckham and Thoresby, and of Wyclif; a section dealing with the differences of dialect in the two 14th century English texts; and some account of the History of Catechisms.

¹ (Coupled with the *Lay Folks' Prayer-Book*, edited for the Early English Text Society, by Mr. H. Littlehales.)

With this volume the Early English Text Society has completed the publication of the extant authorized English Formularies of the Northern province.

I have only to add, that I am but too well aware how ill-equipped a town-clergyman, who can only follow up literary pursuits of this kind in the brief intervals of a busy life, must inevitably prove, when he essays to take up a work which has fallen from such practised hands: and the same cause must be my apology for the long delay which has occurred in the publication of the volume.

H. E. NOLLOTH.

Beverley, July 1900.

INTRODUCTION.

§ 1. THREE OF THE EARLIEST ENGLISH REFORMERS.

IN the four mediæval documents which form the text of this volume, we have an interesting survival of the efforts of three of the earliest of the English Reformers. For John de Thoresby and John Peckham, the Northern and the Southern Primates, no less than John de Wyclif, the Oxford scholar and leader, deserved that title. All three men were anxious, before everything else, to amend the carelessness and the inconsistency of the clergy, and the consequent ignorance and corruption of the laity of their day. And, widely as they differed from each other,—Thoresby from Peckham as far as both from Wyclif,—in this respect their efforts were not only similar, but connected. The Lay Folks' Catechism of Thoresby must have been suggested by the Constitutions of Peckham, and the "Wycliffite Adaptation" of the present volume was a new and expanded edition of the Catechism of Thoresby. It will be necessary to say something about each of these men; and as this will best be done in order of time, we will begin with the Southern archbishop.

I. JOHN PECKHAM.

John Peckham was born in Sussex about the year 1240, and received his early education in the priory at Lewes, from which he proceeded to the University of Paris, studying under St. Bonaventura. He was appointed Reader in Divinity at Oxford; and there joined the order of St. Francis. Returning to Paris, he lectured on theology; was appointed Provincial Minister of the Franciscans in England, and was invited to Rome, where he became the Lector Sacri Palatii; "in fact," as Mr. Martin observes in his preface to *Peckham's Register of Letters*, "he was the first theological lecturer in the newly founded schools in the Papal Palace"; where his lectures were attended by large audiences, including many

bishops and cardinals. In 1278 he was appointed Archbishop of Canterbury by Nicholas III., in spite of the attempts made by Edward I. to gain the preferment for his chancellor, Robert Burnell, Bishop of Bath and Wells; but was not consecrated till the spring of the following year. He was well received by the king, and showed himself a strong prelate, a determined foe of pluralists, and quite ready to champion the cause of ecclesiastical reform against the king himself, when need arose. Like Thoresby in the following century, he was most assiduous in his endeavours to improve the education and the discipline of the clergy of his province; and to this end mainly, summoned the Council which sat at Lambeth, from the 7th to 10th of October, 1281. He was a man of great personal austerity, "keeping seven Lents in each year." He never lost his affection for the Order of St. Francis, and nearly always styled himself, as in the exordium of his "Constitutiones," in the text, and in the letter which will presently be given,—*"Fratr Johanne,"*—*"Friar John."* It has been observed that as Wycliffe displays a bias against prelates and friars, so does Peckham against the secular clergy, and this is shown by his Lambeth Canons. But that monks came equally under his lash when they deserved it, is proved by the following extract from his reply to the request of Edward I. that he would consecrate a Cistercian Abbey in Wales:

ARCHBISHOP PECKHAM TO KING EDWARD I.

June 14, 1284 . . . "And therefore, Sire, altho' I am ready, so far as is in me, to dedicate the place for the Cistercian monks at Meynan, yet I could not do it without the full assent of the bishop and of his chapter, and of the parson of the place, who, with plenty of other people, have a very great horror of the approach of the forsaid monks. For though they may be good men, if God please, still they are the hardest neighbours that prelates and parsons could have. For where they plant their foot, they destroy towns, take away tithes, and curtail by their privileges all the power of prelacy." (*Letter DLIV.*)¹

The evil of pluralities was one of the abuses which Peckham most vigorously attacked in the case of the secular clergy. Nor is

¹ Mr. Martin remarks upon this letter: "The avarice of the Cistercians had already been noticed by Richard I., who, when accused of having at home three daughters whom he loved more than the grace of God, viz., Pride, Luxury, and Avarice, replied: 'No, they are no longer at home. My daughter Pride I have married to the Templars, Luxury to the Black Monks, and Avarice to the White Monks.'" (*Pref. to Vol. II., Peckham's Register*, p. lviii.)

this to be wondered at when we read the lists of preferments so frequently held by one person, who, in many cases, had never set his foot in some of the benefices of which he was the incumbent: thus we are told of Aymo de Carto, one of the writer's predecessors in the church of Beverley, that in addition to being Provost of Beverley, he was Precentor of Lyons, Provost of Lausanne, and Rector of Dungarvan in Ireland.

In Peckham's remarkable treatise, *De Oculo Morali*,¹ he remarks "that as you see double if you push the eye out of its place with your finger; so prelates, through evil counsel, judge a priest to be worthy of two benefices, when he ought to be contented with one." And again, he forcibly condemns the degeneracy of the times:—

"Formerly the Church with its prelates of old time, was golden in wisdom, silver in cleanness of life, brazen in eloquence, which are three things needful to a preacher; that is, brightness of wisdom, cleanness of life, and sonorousness of eloquence. But of the feet, the last, that is the modern prelates, part is iron through their hardness of heart, and part is clay by their carnal luxury."

The Canons of the Council of Lambeth are given by Lyndwood, p. 26. (Provinciale, Oxford, 1679.) Peckham's letter of July 30, 1281, to the Bishop of London, ordering him to summon the clergy to the Council of Lambeth, is preserved in his register, and has been printed by Wilkins (*Concilia*, ii. 50), and by Mr. Martin in his interesting volumes in the Rolls series.²

Lyndwood, among his *Constitutiones Provinciales*,³ also gives

¹ V. Martin, Pref. to V. III. lxxxi.

² (Registrum Epistolarum Fratris Joannis Peckham, Arch. Cant., vol. i. p. 211.)

³ In the preface to vol. iii., Mr. Martin gives the following list of MSS. of the Constitutions of Lambeth:—

(1) Harl. MS. 385 ff. 57b.-65b. (xv. cent.)
 (2) Harl. MS. 52 ff. 85-92, B. M. (xiv. cent.)
 (3) Harl. MS. 2349 ff. 71-89b., B. M. (xiv. cent.)
 (4) Harl. MS. 3705 ff. 42-55b. (xv. cent.)
 (5) Lamb. MS. 538 ff. 105-129. This is the MS. referred to by Wilkins as Lamb. MS. 17. (xv. cent.)
 (6) Lamb. MS. 480 ff. 1-119b., gives these Canons ix-xiii with a lengthy treatise on them by a monk. (xiv. cent.)
 (7) Lamb. MS. 778 ff. 27b. Imperfect.
 (8) Digby MS. 58 ff. 97-111, Bibl. Bodl. (xiv. cent.)
 (9) Tanner MS. 196 ff. 157b-159, Bibl. Bodl. cap. xx-xxiv. (xv. cent., vellum.)
 (10) MS. Selden, supra 43; Bibl. Bodl. (xv. cent., vellum.)
 (11) MS. Selden, supra 43 ff. 169-176; Bibl. Bodl. (xv. cent., vellum.)
 (12) Hatton MS. 169 (12); Bibl. Bodl., Lambeth, cap. vii. (xiv. cent.), and about 23 others.

³ *Provinciale, Oxonia*, 1679, p. 54. Cf. also p. 1, 42; also *Archbishop Arundell*, p. 291; and *Constit. Dom. Oth.*, p. 16.

All Latin
MSS. R.T.

an ordinance of Peckham, of which the following is the commencement :—

“De officio Archipresbyteri. Quilibet sacerdos, curam animarum potissimum gerens, quater in anno dilucidè exponat subditis suis Articulos fidei, & præcepta moralia ad salutem necessaria, ut in hoc capitulo summam recitantur.

Johannes Peccham.

Ignorantia sacerdotum præcipimus ut quilibet sacerdos plebi præsidens”

And then follow the *Constitutions* in very much the same form as that in which they are printed in our text (P.), which consists of the Lambeth Canons, ix—xiii. They run in the name of the Archbishop, who begins by stating his desire to remedy present evils, and his hope to make progress in that direction, by the favour of Christ, and with the assistance of his brethren and bishops. Ignorance on the part of the clergy is the source of error in the people whom they are bound to guide. Therefore he directs that every priest shall explain to his people simply and clearly, four times a year, the Creed, the ten commandments, the two precepts of the Gospel, viz. love to God and man, the seven works of mercy, the seven deadly sins, the seven cardinal virtues, and the seven sacraments of grace. Furthermore, lest any priest should put forward the excuse of ignorance, he (the Archbishop) will explain briefly in what these things consist. And a short and simple exposition of the elements of faith and practice, completes this division of the Canons of the Council of Lambeth.

II. ARCHBISHOP THORESBY.

We now turn to our Northern primate. John de Thoresby is described by the author of the *Fasti Eboracenses* as “standing in the front rank of that band of worthies of the 14th century, who signalized themselves by their learning and taste. It is with a feeling akin to reverence that I look back upon his many services to his country, his pious zeal, and his open-handed munificence.”

In Archbishop Thoresby's time the morals, the learning, and the piety of the clergy were at a low ebb.¹ They were held in but little estimation by the laity, with whom they frequently quarrelled and sometimes fought. The churches and churchyards were desecrated

¹ See Gower (*Confessio Amantis*, Prologue); Hoccleve's *Regement of Princes*, edited by Dr. Furnivall (Early Eng. Text Soc., Extra Series, LXXII., 1897), 1408-1442.

by fairs, feasts, and dances. (Thoresby, Reg., Sep. 9, 1365: cf. Giraldus Cambrensis, *Gemma Ecclesiastica*, 119.) Pluralities existed in abundance, as well as the intrusion of foreign sinecurists into English benefices and posts of dignity by the pope. From 1343 to 1385 the deanery of York was held continuously by his cardinals: and the condition of things at the Minster, when visited by the Archbishop on May 12, 1362, set but a poor example to the diocese. The Archbishop was himself an Oxford scholar of high attainments, and a master of Latin composition, as shown by the many letters still preserved in the second part of the *Register of Archbishop Alexander Neville*. Ralph Thoresby, in his *Vicaria Leodiensis* (p. 185) describes him as the second son of Hugh Thoresby (son of Sir Hugh, the son and heir of Sir Adam Thoresby of Thoresby, Kt.) by Isabel the daughter of Sir Tho. Grose of Suffolk, Kt. He evidently, like his still greater contemporary, Wyclif, belonged to a Yorkshire family of consideration in the North Riding. A Richard de Thoresby, cousin of the Archbishop, was collated to the prebend of St. Andrew, in Beverley Minster, on May 16, 1355; and a John de Thoresby, who became Provost of Beverley in 1373, was also related to the Archbishop, and was one of his executors.

From his reputation at Oxford as a great theologian and Canonist, John Baconthorp dedicated to Thoresby his Commentary upon the *Ethics of Aristotle*. But his legal ability was probably the secret of his rapid promotion. He was appointed the King's proctor at the court of Rome; and on July 2, 1347, Edward III. made him Keeper of the Great Seal. On September 3, in the same year, he was consecrated Bishop of St. David's. In Warburton's MS. catalogue of the "Names and Arms of the great Princes, Noblemen, and Knights who were with the most victorious King Edward III. in his Wars in France and Normandie, during the siege and winning of Calais, Anno 1347," Thoresby is set down fourteenth from the Prince of Wales, and is said to have been followed by a retinue of 1 Banneret, 2 Knights, 30 Esquiers, 30 Archers on Horseback, and 36 Archers on foot,—99 in all.

In 1349 he was translated to the see of Worcester, and in the same year he became Lord Chancellor. Shortly afterwards he was made Cardinal of St. Peter ad Vincula.

In October 1352, Thoresby was advanced to the Northern primacy. Henceforth he endeavoured to free himself from political cares, and to give his undivided energies to his ecclesiastical functions.

In 1355, however, he was made one of the regents of the kingdom during the absence of Edward III. on his French campaign. He resigned the office of Lord Chancellor in 1356. He was a great peace-maker. "Lites et contentiones ubique delevit."¹ He it was who brought to an end the long-standing contention between the sees of York and Canterbury as to the right of either metropolitan to bear his cross erect in the province of the other. In this respect he compares favourably with the Southern primate who has just engaged our attention. Peckham, on hearing that his brother of York had returned from abroad, and was intending to pass through his province with his cross erect, wrote a letter (still preserved in his register), forbidding the clergy to show him any mark of respect, ordering them to shut the church-doors in his face, and threatening all persons, clerical and lay, with excommunication, who ventured to supply him with food, or render him the slightest service.

Thoresby has been ranked with Wykeham among the great Church-builders of the 14th century. But he seems to soar far above them all when we are reminded that to him we owe the noble conception of the most vast² and stately choir in Christendom; the lofty and magnificent choir of York Minster; surrounded with great windows of ancient glass to which this country presents no parallel; the East window being the finest in the world. In August 1361, the Archbishop began the foundation of the new Choir, and laid the first stone himself. Not only did he earnestly ask for the offerings of the faithful, but he was a munificent contributor to the fabric as long as he lived. Again and again did he give large sums of money (*v. Torre's MSS. in the Minster Library*), and even pulled down his Manor-house at Sherburn that the stone might be used in the new works at the Minster.

But our present concern is rather with his untiring efforts for the edification of the spiritual Church. "His chief solicitude" (says Ralph Thoresby in his *Vicaria Leodiensis*, p. 196) "was for the poor Vicars who had the cure of souls, yet were often too meanly provided for; to remedy which he erected Vicarages in some inappropriate churches, which had been till that time ill-served, and

¹ Stubbs, *Col.* 1733.

² Taking into account height as well as area. A friend who saw the above statement in proof, took exception to the description of Thoresby and Wykeham as "Church-builders." But I have neither said nor implied that they drew their own plans. They must, however, have had some "conception" of what they wanted, and instructed their architects accordingly, just as most "Church-builders" do now.

augmented others, where he found the endowment too small to afford a competent Maintenance to those that served the Cure."

The *Fasti Eboracenses* draw our attention to the pains taken by Thoresby to increase the number and the efficiency of the clergy. He usually officiated at his ordinations himself, and his lists have been preserved. In the year 1369 he held three special and four general ordinations, at all of which he officiated. The numbers were 306 acolytes, 187 sub-deacons, 163 deacons, and 161 priests. They were to serve, it must be remembered, in an area very much greater than that of the present diocese of York, for it included all Yorkshire, a part of Nottinghamshire, and the portions of Lancashire and Westmoreland comprised in the archdeaconry of Richmond. We must also bear in mind, when comparing these numbers with those of ordinations at the present day, that they included not only parochial clergy, but chantry-priests, and monks, and many canons.

Wilkins (*Concilia*, iii. p. 68) gives the "Constitutions of Archbishop Thoresby," put forth in the same year as the Catechism (1357), and designed to check various abuses, both among the clergy and laity.

In his anxiety to amend the ignorance and neglect of the parish-priests, and the consequent godlessness of their flocks, the Archbishop put forth the Catechism printed in this volume. It was issued both in Latin and in English,—the latter of the simplest character, so as to be understood by the most uncultured of the laity. Both versions were dated from his manor of Cawood, on November 25, 1357. The step was evidently suggested by the action of Peckham, seventy-six years before. Following the example of the Southern Archbishop at the Council of Lambeth, Thoresby gained for his Catechism the approval of the Council or Convocation of York. Both primates doubtless knew that their action would come with added authority from the whole Church of each province; and also that by thus taking their clergy into confidence, they would ensure their sympathy and co-operation. How closely the Catechism, in its original Latin form, was framed on Peckham's model, our readers may easily see by comparing the two texts (C.) and (P.). The exordium upon the carelessness and ignorance of the clergy, and the Archbishop's hope of reformation with the approval and assistance of his sacred Council, though more gently worded than that of the earlier *Constitutions*, is to the same effect. So is the ordinance which follows: the clergy are simply to expound the Creed, the

Commandments, and the same additional "fundamentals" of faith and practice: and to remove the excuse of ignorance, a similarly brief and clear explanation is given.

To show the close correspondence of the two texts, not only in substance, but in phraseology, it may be worth while to print the following sentences side by side:—

C., l. 26, p. 22. Et ne quis super hiis per ignorantiam se valeat excusare, hæc sub verbis planis et incultis, ut sic levius in publicam deducantur notitiam, fecimus annotare.	P., l. 23, p. 23. Et ne quis a prædictis per ignorantiam se excuset, quæ tamen omnes mini- stri Ecclesiæ scire tenentur, ea perstringimus summaria brevitate.
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Thoresby demanded more frequent instruction from his clergy than Peckham did; and "at least on the Lord's Day" takes the place of the "four times a year, on one or more holy-days," of the Lambeth Canons.

Henry Wharton, in his criticism of Burnet's *History of the Reformation*, when insisting on the frequency of sermons before the Reformation, adduces this injunction of Archbishop Thoresby: "The Practice (of preaching) seemeth not to have been unfrequent long before this time, and in some places to have been commanded to all the Parish-Priests. For in the Constitutions of John de Thoresby, Archbishop of York, made about the year 1360, I found a Command to all the Parochial Clergy to preach frequently to their People, and explain to them the Articles of the Faith in the *English Tongue*; and an Exhortation directed to the People, *to here Goddys Service every Soneday with Reverence and Devocioun, and seye devoutly thy Pater-Noster, &c., and here Goddys Lawe taught in thy Modyr Tonge. For that is bettyr than to here many Massys.*"¹

Here, possibly, the critic may have fallen into error himself; for the latter exhortation is from the Wycliffite version. The same remark applies to his note appended to Archbishop Ussher's *Historia Dogmatica* (pp. 430, 431; London 1689). "Thoresbeio in hæc sententiâ prævit Robertus Pullenus, Cardinalis; cujus insigne testimonium antea omissum, hic loci apponam. Sic igitur ille in Sermone 16, MS. *Sunt nonnulli omnium, quos terra sustinet, miserrimi; qui nec boni in se aliquid habent; et cum in aliis audierint vel viderint, non diligunt, sed invident: Et eos quos ad divinam lectionem*

¹ *Specimen of Errors in Bishop Gilbert Burnet's History of the Reformation*, by Anthony Harmer (pseudonym for Henry Wharton); London, 1693: *Paræ Prima*, pp. 56, 57.

vel prædicationem proficisci cognoverint, à bono proposito virulentis dissuasionibus, quantum in ipsis est, revocant." (Robert Pullen, c. 1140 : from his MS. Sermons in the Lambeth Library.)

The English version of Thoresby's Instruction, or "Lay Folks' Catechism," is in rude verse; and was translated from the Latin by John de Taystek, a monk of St. Mary's Abbey at York: it was enrolled in the Archbishop's official Register, from which the text (T.) in this volume is reproduced: and the original Latin version (C.) is derived from the same source. It was approved by the Council or Convocation of the clergy of the Diocese and Province of York in 1357. There is a copy in MSS. Harl. 1022, 74-80, at the end of which there is the following note:—"Transumpta erat ista prædicatione a lingua Latina in nostram maternam linguam de mandato domini Johannis de Thoresby, Ebor. Archiep., per venerabilem et discretum virum Johannem de Taystek, monachum monasterii beatæ Mariæ Ebor., anno Domini millesimo trescentesimo quinquagesimo septimo."

The translation is really a very wide expansion of the original text: evidently for the sake of fuller explanation and clearer understanding by the lay-folk. Here again, the procedure is on the lines of the Council of Lambeth. The "Quatuor Sermones" in the "Festyval" were prepared for those who had the cure of souls in the Southern Province, as required by the Constitutions of Archbishop Peckham. They begin in the same way as the York Catechism, with the quotation from the "Master of the Sentences," and resemble it in many other points. It is also noteworthy that the English translator, in treating of the Seven Deadly Sins, follows the order of Peckham's Constitutions, instead of that of the authorized Latin version of the York Convocation: putting Gluttony fourth, and Sloth sixth, instead of the reverse.

Thoresby was evidently anxious that his catechism should be as widely disseminated among the lay-folk as possible, and doubtless this was the reason why he instructed Taystek to cast his translation into the form of verse (unpoetical though it be, and almost devoid of rhymes)—the more easily to be committed to memory. The late Canon Raine hazarded an interesting and ingenious conjecture as to whether he had it performed in the shape of miracle-plays: and in this way introduced these curious representations into the North of England.

It is certain that dogma, as well as history, was illustrated by miracle-plays, strange though it may appear. The text of the *Crede* or *Belief* play once acted in York, Dr. Raine thinks, may one day be discovered to have been Archbishop Thoresby's "Instruction." In *Test. Ebor.*, ii. 117, William Revetour of York, Chaplain, bequeathes "fraternitati Corporis Christi in Eboraco quemdam librum vocatum *le Credo* play, cum libris et vexillis eidem pertinentibus." In the library of the Earl of Ashburnham there was "A poem on the Trinity by William of Nassington, a proctor or advocate in the ecclesiastical court of York." Canon Raine conjectures that its date is about a century earlier than that assigned to it, viz. 1480, and that Nassington may have assisted Thoresby in his religious work. A fifteenth century writer (*v. Dibdin's Typogr. Ant.*, iii. 257) states that

"Sir William Thorsby, archebishop of York, did do drawe a treatise in Englyshe by a worshipful clerk whose name was Garryk. In the which were conteyned the artycles of belefe, the vij dedly sines, the vij workes of marcy, the x comaundementes; and sent them in small pagyantes to the common people to learne it and to knowe it, of whiche yet manye a cople be in England."

Dr. Shirley quotes a similar statement from a MS. in the library of Trinity College, Cambridge:—

"Sire Wiliam Thorisby, erchebishop of Jork, did do to drawe a tretys in Englisce be a worschipful clerk wos name was Gaytrik, in þe wiche weren conteyned þe articulis of þe feiþ, seuene dedli synnes, þe werkes of mercy and þe ten comandements, and sente hem in smale pagynes to þe comyn puple."—*MS. B. 14, 50, Trin. Coll. Camb.* (*Fasc. Ziz.*, ed. Shirley, p. xiii, note.)

Now this word "pagyantes or pagynes" is the term applied to the miracle-plays; and Canon Raine thinks that Thoresby may have "pressed these instructive yet somewhat profane representations into his service, to arrest the attention of the wayfarers in the streets, and please the eyes and ears of the unlettered crowd" (*Fasti Ebor.* I. 470).

But though Thoresby may have made use of miracle-plays in the furtherance of his scheme of popular instruction, yet their first introduction into York would probably date some three-quarters of a century before the putting forth of the *Lay-Folks' Catechism*. The festival of Corpus Christi was instituted by Urban IV. about the year 1263, and observed annually on the Thursday after Trinity

Sunday. The festival was confirmed, according to the Chronicle of Sprott, in the year 1318.¹

Mr. A. F. Leach has transcribed the Foundation Ordinances of the Corpus Christi Guild of Beverley, *circa* 1330, in a paper read before the Society of Antiquaries, March 8, 1894, in which he remarks that this Guild appears to have been one of the earliest in England,² and that the pageants and plays which developed out of the procession in honour of the sacrament, were nowhere carried to a more gorgeous length than in Beverley. No small part of a large quarto volume of *Town Ordinances of Beverley* is taken up with regulations as to the order and duties of the various craft guilds, under the rule of the Corpus Christi Guild, in the celebration of the Feast of Corpus Christi. The Paternoster Play at Beverley was more like Thoresby's Instruction than the Corpus Christi Play, but did not originate till somewhat later than his time. On May 29, 1469, eighteen crafts of the town agreed to perform this play on Sunday, August 1: the scenes were entitled "Pryde: Invy: Ire: Avaryce: Sleweth: Glotony: Luxurie: Vicious." The earliest mention of a public play in Beverley is in the first quarter of the thirteenth century. (*Historians of the Church of York*, Rolls Series, No. 71, I. 328. See also Mr. A. F. Leach's contribution to the Furnivall Celebration Volume, on "*Some English Plays and Players*," Clarendon Press, 1900.)

In 1313, Edward II. and Queen Isabella were present at a magnificent series of dramatic spectacles of this character in Paris, given by Philip the Fair. Although, as we learn from the researches of Drake (*Eboracum*, p. 230), no notice can be found in the record of the York Corporation relating to the Corpus Christi Festival earlier than May 8, 1388, when "William de Selby, then Mayor, delivered to Stephen de Yolton, 100 shillings, which Master Thomas de Bukton had given for furnishing four torches to be burnt in the procession on the Feast of Corpus Christi," yet in 1394, an order was made that "all the pageants of Corpus Christi should play in the places *antiently appointed*, and not elsewhere, etc.," from which it would appear that the custom was of long standing at that time. In 1397 King Richard II. was present at the festival in York, and it was celebrated with great splendour. The stage was a structure sup-

¹ *Thomas Sprotti Chronica*, p. 77.

² The C. C. Guild at Lincoln was founded in 1350; that at Hull 1358; that at York 1408.

ported on wheels, and the name of pageant was certainly sometimes applied to it; it must have strongly resembled the "pegma" used for a similar purpose in the Roman amphitheatre. The Corpus Christi Guild in York was founded in 1408, but not incorporated till the 37th year of Henry VI. Interesting particulars of these Miracle-plays in York are given in the Appendix to Drake's *Eboracum*, xxix. (London 1736).

There is in the Minster Library at York an old English MS. not much later than Thoresby's time, and covering much the same ground as the *Lay Folks' Catechism*, as may be seen from its preamble:—

"Here bigynneth ye ten commaundementis. Of feith, hope, and charite. The Paternoster. The Ave Marie. The Crede. The werkis of bodili mercy. The werkis of gostly mercy."

In the following letter, it has been supposed that Thoresby refers to the monk of St. Mary's Abbey, Taystek, or Tavistock, who had been rendering the Catechism into English. The supposition appears to lack foundation. But the letter is so graceful in itself, that it may fitly close our notice of the great Archbishop.

Archiepiscopus significat abbati Ebor. qualiter monachus suus jam redit ad monasterium.

Salutem, etc. Venit ad nos, quasi columba suam rediens ad fenestram, confrater vester frater J. de G., commensalis noster carissimus, qui jam in præterito festo Nativitatis Dominicæ nedum Divini verbi pabulo sed gestus honesti modestia tam salubriter quam laudabiliter nos refecit, quem nostri consideratione habere velitis propensius commendatum. Sibi fraternæ caritatis dulcedinem et spiritualioris communionis habundantiam petimus, impendentes per quod nos ad votiva vestra inveniri volumus pro tempore promptiores. Et quia quidam, ut dicitur, murmurant contra eum, fugentes eum quedam sinistra nobis contra vestrum aliquos prædicasse et correctiones in capitulo vestro fieri procurasse, ipsum ab impositis hujus modi sub verbo veritatis plenius excusamus, quia revera super hoc totaliter est immunis, et ideo nullus vestrum sibi impropere ex hac causa. Circa vero principium quadragesimæ ipsum libenter habebimus, nobis ad magnum nostrum solatium assistentem, quem ad hoc licenciare velitis cum scripserimus pro eodem. Feliciter in Domino valeatis.

III. JOHN DE WYCLIF AND THE WYCLIFFITE ADAPTATION.

The text L. in this volume is probably from the hand of the reformer himself. It seems unnecessary to give any lengthy account of Wyclif in this place; for, not to mention sources of information

such as the very full memoirs of Dr. Lechler, two excellent critical summaries of his life and work have been prefixed, the one by the late Dr. Shirley to his edition of the *Fasciculi Zizaniorum*, and the other by Mr. Matthew to his *English Works of Wyclif hitherto Unprinted* (Early English Text Society, 1880). And yet we may safely assert that, even now, there are very few students of English history who have any idea how great a man he really was:—"second to none in philosophy, and without a peer in the learning of the schools,"—to quote an unfriendly chronicler.¹ In fact, as Dr. Shirley observes:—

"No friendly hand has left us any, even the slightest, memorial of the life and death of the great reformer. A spare, frail, emaciated frame, a quick temper, a conversation 'most innocent, the charm of every rank'; such are the scanty, but significant fragments we glean of the personal portraiture of one who possessed, as few ever did, the qualities which give men power over their fellows. His enemies ascribed it to the magic of an ascetic habit: the fact remains engraven upon every line of his life.

"To the memory of one of the greatest of Englishmen his country has been singularly and painfully ungrateful. . . . Of his works, the greatest, 'one of the most thoughtful of the middle ages,' has been printed twice abroad, in England never. Of his original English works, nothing beyond one or two short tracts has seen the light. . . .² If considered only as the father of English prose, the great reformer might claim more reverential treatment at our hands. It is not by his translation of the Bible, remarkable as that work is, that Wyclif can be judged as a writer. It is in his original tracts that the exquisite pathos, the keen, delicate irony, the manly passion of his short, nervous sentences, fairly overmasters the weakness of the unformed language, and gives us English which cannot be read without a feeling of its beauty to this hour."

"It certainly is little known," continues the same writer (Introduction to *Fasc. Ziz.*, xl.), "that Wyclif was the founder of a new order, anticipating in its combination of the regular with the secular element, something of the views of Ignatius Loyola, but in its practical aspect bearing a nearer resemblance to the lay-preachers of John Wesley, such as they were while his strong hand was yet upon them. To be poor without mendicancy, to combine the flexible unity, the swift obedience of an order, with free and constant mingling among the poor, such was the ideal of Wyclif's 'simple priests.' Their coarseness and ignorance, their long russet dress

¹ Knighton, 26. 44.

² This was written in 1858. Arnold's *Select English Works of Wyclif* was published in 1869; Matthew's *English Works of Wyclif* in 1880. The Wyclif Society has also for the last nineteen years published yearly one or two volumes of the Reformer's works.

down to the heels, moved the laughter or the wrath of their contemporaries; but, such as they were, they were employed, under episcopal sanction, through what was then the immense diocese of Lincoln, and probably in others also."

The following early notice of the Reformer, cited by Dr. Shirley, will be fitly inserted here:—

"Magister Joannes Wiclevus habebatur a multis omnium ætate sua viventium sanctissimus. Et cum hoc erat corpore macilentus, extenuatus, ac viribus pæne exhaustus, conversationeque innocentissimus. Propterea quamplures hujus regni procures cum eo sæpius conferentes, eum dulciter amabant, illius dicta scribebant, atque eidem vita inhærebant." (From William Thorpe's *Examination*—Bale, Bodl. MS. E. Mus. 86, fol. 100, r^o a.)

Foxe gives the original of the first sentence as "Maister John Wickliffe was holden of full mainie men the greatest clearke that they knew then living, and therewith he was named a passing rule man and an innocent in his living."

We now come to an important question touching the origin of the Wycliffite adaptation of Archbishop Thoresby's Catechism. Was it a forgery, as Canon Simmons appears to have thought,—interpolating in the Archbishop's work, and in the Archbishop's name, sentiments which he would have repudiated? Or was it put forth with the knowledge, the consent, possibly the co-operation of Thoresby himself? The latter would have been the only honourable course, and we conceive it to be the only true explanation, for the following reasons:—

a. The version appears, as we have said, to have been the work of Wyclif himself. Not to mention the stress laid therein on the importance of preaching (L. 47, 48, 57) and many smaller characteristic touches, peculiar words, etc., which have been pointed out in the notes appended to this volume, there are whole passages which are almost verbally identical with portions of the Reformer's tracts; such as the treatises on the Paternoster (L. 59–161; see note), and the Ave Maria (L. 162–222; see note). The right of parishioners to withdraw their tithes from parsons who fail to perform their duty, is another case in point (L. 688–691; see note); so is the remark upon rich priests (L. 802; see note).

Canon Simmons himself ascribes this work to Wyclif, and has left a note in which he says that the Reformer had the opportunity of becoming acquainted with the Northern Catechism when he was Rector of Fillingham, in the adjoining county of Lincoln; a benefice

which he held for several years after the Archbishop had put it forth. "We find in the course of it distinct references to several of the 'heresies' which Wyclif is charged¹ with having propounded before he had taken his degree as Doctor of Divinity.² And both before that time, while still a Master of Arts, and for some time afterwards, his principal opponent was Cunningham, a Carmelite or White Friar, who subsequently became Provincial of that order in this country, and Confessor of John of Gaunt. At this time Wyclif's efforts seem to have been more in the direction of the reform of ecclesiastical abuses and the amendment of life, than in attacking doctrinal errors; notwithstanding that he had already rendered himself obnoxious to the maintainers of received doctrine, by his statements as to grace, and the exclusion of the foreknown from present membership of the Church on earth; and more especially, although this was not alleged against him, he had begun to realize the paramount authority of Holy Scripture—a discovery destined to be so important in its consequences. I venture to assume (continues Canon Simmons) that the date of L. may be taken to be at this time, and before Wyclif was involved in political movements, and associated with the anti-clerical schemes of John of Gaunt (or, rather the opposition of that prince to the political power of the clergy). It has been assumed by some writers that Wyclif's hostility to the friars cannot be held to have commenced before the time when he came into collision with them over the controversy as to the nature of the Real Presence in the Holy Eucharist. But it must not be lost sight of that Wyclif, as a secular priest and head of a secular college, can hardly have escaped the influence of the party-antagonism existing at Oxford between the secular members of the University, whether laymen or clerics, on the one side, and the 'Religious' or 'Regulars' on the other; more especially the friars. This conflict may have tended to prejudice him against the mendicant orders, even if his dislike to them had not been increased by the fact, that they had fallen away from the zeal which had animated them when first introduced into this country; and, whilst they professed that apostolical poverty which was his ideal of the clerical life, they had become even more greedy than the monks, who, from their possession of endowments, were not so open to this temptation."

¹ *Fasc. Ziz.* 2, 3.

² In the year 1365 or 1366. He was not D.D. when made Master of Canterbury Hall in 1365.

For these reasons we may assume Wyclif himself to have been the author of our text L. But the notion that Thoresby's approval of it can have been forged appears to us entirely inconsistent with the manly and noble spirit of the great Reformer. Moreover, it was put forth altogether too soon for a forgery to have the slightest chance of success. So impudent an attempt must have recoiled upon the head of its author, and covered his cause with infamy.

b. It may put us on the right scent, while we are investigating this question, to remember that in the Northern Primate and the Oxford Reformer we have two great contemporary Yorkshiresmen, both natives of the North Riding, possibly kinsmen (as Canon Raine has suggested); both longing to see a reformation in the lives and manners of the clergy, though it is possible that one may have been in advance of the other in his aims for the purification of religion. Various points of contact between the Archbishop and the family of Wyclif have been brought to light.

Thus, it appears from the Register of the See of York, that in the year 1350-1, at Pentecost, John, son of Symon de Wycliff, was ordained deacon in St. Mary's Abbey at York, and priest in York Minster on the Saturday after St. Matthew's Day, 1351. His title was had from Eggleston Abbey, which is less than three miles from the village of Wycliffe. On August 5, 1365, Archbishop Thoresby granted a licence of non-residence for two years to William Wyclif, Rector of Wyclif, to enable him to study. This is, doubtless, the William de Wycliffe, who in 1361 was one of the fellows of Balliol, whilst John de Wyclif was master; and as Canon Raine observes, the licence of non-residence was in all probability to allow him to return to Oxford. He was instituted August 7, 1363, on the presentation of John de Wycliffe, to the rectory of Wycliffe in Yorkshire (MS. Harl. 6978, 1, 2).

When we turn to Ralph Thoresby's account of his great collateral ancestor, the connection becomes closer still: for the historian not only represents the Archbishop as having been actively engaged, like Wyclif, in controversy with the Mendicant Friars, but declares him to have been a close friend of the Reformer himself.

In behalf of the poor vicars in his diocese, who had the cure of souls,¹

"He that was so great a lover of peace (Archbishop Thoresby) was engaged in controversy with the Friars Mendicants, against whom he wrote,

¹ Ralph Thoresby, *Vic. Leod.* 196.

Processum quendam,	Lib. 1. Pridem Sanctissimus.
Pro docendis Laicis,	Lib. 1. Attendite popule.
Ad Ecclesiarum Pastores,	Lib. 1.

"But what I take to be the Glory of his Age was his English Exposition of the Ten Commandments, Lord's Prayer, Creed, Sacraments, etc., which he commanded all the Clergy to read diligently unto their Parishioners."

And on p. 198 he speaks of him as "This learned Archbishop (whose only reputed fault was his favour to his Countryman Wickliffe the famous Reformer, amongst whose Friends he is justly named the first)."¹

The passage alluded to by Ralph Thoresby is the following:—
 "Hac autem tempestate partium nostrarum adiutorem sese exhibuit haud imbellem *Johannes Wickliffus* (sic), cui annumerandi *Johannes Toresbius*, *Uthredus Boltonus*, de quo supra, p. 65, col. 1, *Nicholaus Herefordus*, *Gualterus Brytus*, *Philippus Norrisius*, alique haud infrequentes, qui Fratrum argumenta, magno eruditorum plausu convellebant. Sub hæc vero præcipua disputationum materia erat *Paupertas Christi*, quam *Rogerus Conwayus* Minorita in Concione Londini nuper habitâ, talem fuisse contendebat,² ut neque ipse neque Apostolorum aliquis quicquam sibi suo nomine vindicaret, verum omnia illi communi quodam jure possederint."³

The following is the text of the passage as it occurs in Gutch's edition of 1792 from Wood's original English MS. (p. 475):—

"But as the University had educated champions to deal with them (the Mendicant Friars), viz. Robert Grosstest, Sewallus, Archbishop of York, John Baconthorpe, Richard Chillington and others, so now was John Wycliffe ready to succeed in vindicating the quarrel. After him followed John Toresbie, Uthred Bolton, Nicholas Hereford, Walter Bryte, Philip Noreys, with several others, who, with great applause, equalled, if not went beyond, them in their responses."

We can, indeed, scarcely wonder if Thoresby came under the sway of that magic influence which Wyclif exerted upon all who knew him. Friends, neighbours, in early youth, kinsmen possibly, Thoresby being somewhat the older of the two, their intercourse must have been renewed at Oxford, where they both became distinguished scholars. In after years they must often have met about the Court, and when Thoresby became Archbishop of York, the Northern seat of the family of Wyclif was situated in his diocese.

¹ Wood's *Hist. et Antiq. Univ. Oxon.*, p. 181.

² *Gulielmus Read de Vitis Pontificum MS.*, fol. 22.

³ *Hist. et Antiq. Univ. Oxon.*, Ant. Wood, Oxonii, 1674.

A petition has recently been discovered in the archives of the Vatican, from the Chancellor and Congregation of Masters of the University of Oxford to the Pope, praying for a grace granting to John de Wyclif of the diocese of York, M.A., a canonry and prebend of York Cathedral, notwithstanding that he has the Church of Fillingham, in the diocese of Lincoln, value 30 marks. (Petitions to the Pope, vol. i., Stationery Office, 1896.) It seems evident from this petition, that Thoresby had, by this time (1362), found the Reformer of use in his diocese, and wished to reward him with a canonry.

Having much in common in their views and aims, they may have become closely associated in the work of reform. Possibly Wyclif's persuasion that "prelates ought not to be secular lords" may have had something to do with the fact which remains on record that the Archbishop who accompanied the king into France with a retinue of one hundred armed followers, sought in after years to dissociate himself from all secular distractions and cares of state, and to devote himself entirely to the spiritual oversight of his vast diocese and province. The frequent quotation from Holy Scripture, which abounds in the original version of Thoresby's Catechism, may be another sign that Wyclif's influence was at work. It is true that many mediæval treatises quote Scripture; but the reference to it, or to God's law, as of paramount authority, and the essential difference between it and the teaching of the Church, or the witness of tradition, obvious as these things appear to modern theologians, were distinctive of Wyclif's tenets at the time he wrote. Canon Simmons has observed that in the theological literature of that period we find sayings attributed to Our Lord and "other doctors," Canons of Councils, extracts, true or false, from the Fathers, and decrees of Popes, early or recent, genuine or forged,—all cited promiscuously as authorities, apparently without any sense of their different value, and certainly without any attempt at critical examination.

We are, therefore, on all these grounds, fully persuaded that Wyclif asked for and obtained the consent of the Archbishop, at the very least, if not his assistance, in his amplification of the *Lay Folks' Catechism*. There are some passages, doubtless, to which we can scarcely imagine that Thoresby would have given the sanction of his name, such as the stern condemnation of unfaithful prelates: but it was an age of very plain speaking; and the passages may have been strengthened by later copyists.

But a great deal of this, it will be said, is merely conjectural. Be

it so. In this question very much must for ever remain conjectural. But the theory for which I have been contending has at least this merit,—that it does not charge the memory of one of the greatest and best of Englishmen with the commission of a foolish and disgraceful fraud.

§ 2. ON THE DIFFERENCES IN DIALECT BETWEEN THE VERSIONS OF THORESBY AND WYCLIF.

The first thing which strikes us when we come to compare the two versions, is that T. is much more like modern English than L. The reason of this is that the former is essentially a Northern dialect, whereas Wyclif, though originally a native of the North Riding, had lived so long in Oxford, in Leicestershire, and in Lincolnshire, that his writings partake rather of the Midland character. In his translation of the Bible, it is true, there is much to remind us of the dialect of the North Riding at the present day. Canon Raine observes that his father was born within a mile of the village of Wycliffe, and that he had often heard him say that at the beginning of the present century the dialect of the neighbourhood was so identical with the language of the reformer's version of the New Testament, that he would undertake to read any chapter of it to an old person, and it would be understood thoroughly, with the exception perhaps of a word or two. (*Fasti*, i. 462.)

But comparison of these two texts will be found to illustrate the fact that “in the north the inflexions of the older language were as a rule early cast aside, whilst they continued to characterize the southern dialects to a later period. Works written in the north, though of an earlier date, are more like the common English of modern times.” The following list of words as they are found in T. and L. respectively will speak for itself :—(the numbers refer to the lines in the former) :—

T.	L.
1 shewes	schewys
” bokes	bokys
9 lastes	lastys
3 creatures ¹	creaturis
23 misdede	mysdedys
3 heuen	heuyñ
88 third	thrydde

¹ Dr. Morris observes that *es* in the plural is a test by which Northumbrian may be distinguished from other Northern dialects.

T.	L.
121 maiden	maydyn
108 sondred	sundryd
117 wel	ywyl
„ angels	angelys
5 skill	skyle
17 made in	mad yn
23 wickednesse	wykkydnesse
166 rightwisenesse	ryztwysnesse
27 world	werld
„ first	furst
28 techyng	wyssynge

On the other hand we have the Northern clinging to *a*, where in the Midlands we find *o*; just as Mr. Oliphant says:—“In the North the Active Participle ended in *ande*, the Norse form. In the Midlands it became *ende*, the Old English form; though in Lincolnshire and East Anglia this was often supplanted by the Danish *ande*.”

T.	L.
29 lare	lore
8 thas	þo
15 thai	þey
11 knawing	knowynge
78 swa	so
19 hali saules	holy sowlys
287 hali Gast	holy gost
29 hali kirke	holy chyrche
„ langes till	longys at
422 wrang	wrong
106 awe	owe
155 anely	only
152 ras	roos
161 bathe	bothe
436 faes	foys
451 slauth	slewþe

We find in T. many peculiar Yorkshire words, some of which have not yet become obsolete; thus (l. 150) *whikend* (L. *qwyknyd*): “It’s wick;” “full of little wicks” (“It’s alive;” “full of little live things”) are still common expressions. *Methe* or *methefulnessse* (T. 440, L. *mesure*,—*i. e.* temperance): *whilk* (T. 170, L. *whiche*): *ilkman* (T. 423: L. *eche man*). In *owen* (T. 164, L. *owne*) we have a mode of pronunciation which still survives in *quite*, usually pronounced *quiet* in Yorkshire: also in *dede* (T. 108, L. *deþ*) we recognize the still familiar “deadbell,” “frightened to dead.” In T. 138 we have *doluen*—(buried by digging), where L. has *leyde on a*

toumbe. In the same line we have a still common Yorkshire pronunciation: *tane doune*, where L. has *takyn down*. In T. 153 we have *stegh* (L. *stey*), i. e. *ascended*. In Yorkshire a ladder is generally called a *stee*: and in the *ligges* for *lies* of T. 358 we have another common word. It is interesting to observe that in T. 258, the *gospel* of L. is spelt *godspel*.

§ 3. ON THE HISTORY OF CATECHETICAL TEACHING.

Although, in modern parlance, the "Instruction" of Archbishop Thoresby may very fitly be termed *The Lay Folks' Catechism*, yet it must be owned that such a name would never have been given to it in his day, nor for long afterwards. The word 'Catechism' is now commonly applied to a book or treatise upon the chief points of Christian faith and practice; especially when intended, as was Archbishop Thoresby's tract, "to serve as a basis for the oral instruction of the young and ignorant by question and answer." But, before the time of Luther, the word never meant a book, but actual verbal teaching by question and answer; eliciting an "echo" or reply; as Bishop Andrews quaintly remarks in his *Introduction to Pattern of Catechistical Doctrine*:—"In *κατηχέω* is included an iteration, and from *ἡχέω* we have our word *echo*. 'Ἥχέω is indeed 'to sound the last syllable,' and of such sounders haply there are enough; but *κατηχέω* is 'to sound in the whole, after one, again.' And such is the repetition which is required of the right and true *κατηχοῦμενοι*, young catechized Christians, and those places are called *κατηχέαις*, that give the whole verse or word again."

In the Early Church, however, the instruction was given in the form of a lecture, and the questions were asked by the catechumens rather than by the teacher; and the method was probably derived from the custom of the Jewish Rabbis: the Child Jesus was found "in the midst of the doctors, both hearing them and asking them questions" (St. Luke ii. 46).

We have preserved a set of Catechetical Lectures delivered in Jerusalem by St. Cyril about A.D. 347: just as Bishop Charles Wordsworth entitled his little book of instruction for Confirmation candidates 'Catechesis,' not 'Catechism.'

Irenæus, Tertullian and St. Augustine use the word 'catechise' for instructing in Christianity. The work of the latter, *De catechizandis rudibus* (written about A.D. 400) is not a catechism for children, nor an explanation of the chief articles of the faith. The

'rudes' are those who are entirely ignorant of Christianity; and the teachers are directed how they may best win them over to the religion of Christ. In St. Augustine's *De Fide et Operibus* (Op. IV., col. 67) we find the word *Catechism*, not in the least in the sense of a book, but in its proper meaning of detailed oral instruction. He is speaking of St. John the Baptist, who, being asked "What shall we do?" by the multitudes who came out to him, gave them special answers according to their circumstances, and continues:—

"His breviter commemoratis, Evangelista, non enim totos catechismos inserere debuit, satis significavit pertinere ad eum, a quo baptizatus catechizatur, docere et monere de moribus."

Dr. Geffchen, in his work upon *The Illustrated Catechisms of the Fifteenth Century*,¹ gives it as his opinion that this passage may have caused Luther to stamp this word with the meaning which henceforth became its usual one. The great German Reformer felt the need of a theological handbook at an early stage of his work, and put forth from time to time isolated treatises on the Lord's Prayer, the Ten Commandments, the Creed, the Lord's Supper, etc. But it was not until he had been engaged in this work for eight years that he applied to it the name of *Catechism*.²

Having said thus much upon the title of our work, we may now go on to observe, that catechetical instruction has occupied the foremost place in the scholastic methods of the moral and religious teachers of all countries and of all ages. The practice of the Greek philosophers will occur to every scholar:—

Ἡμεῖς δὲ ἐκ τῆς παιδικῆς κατηχήσεως περιουῶμεν μάλλον ἐν τοῖς πλείστοις, ἢ νοοῦμεν.—Porphyrius, Ὁμηρικῶν ζητημάτων.

The same mode of teaching was prescribed by the law of Moses (Deut. vi. 6, 7, 20; Ex. xii. 26, etc.). Here we have enjoined the earliest form of catechetical instruction, viz. "Catechisatio Domestica," conducted by the heads of families for the benefit of their children and servants. But the Jews also practised the other two

¹ Leipzig, T. O. Weigel, 1855.

² He appears first to have made this use of the word in his letters to Nic. Hausmann at Zwickau:—

Feb. 2, 1525. Jonæ et Isalebio mandatus est catechismus.

March 26. Catechismus, ut antea dixi, mandatus est suis autoribus.

Sept. 27. Catechismum differo, vellem enim uno opere omnia dissolvere.

The word 'Catechism' had also, especially in the fifteenth century, another signification; viz. that of sponsorship—from the questioning or catechising of the sponsors, which was a necessary preliminary to baptism.

forms of catechising; "Catechisatio Scholastica" by preceptors in schools; and "Catechisatio Ecclesiastica," by priests and Levites in Temple and in synagogue. We may note the instruction given by Levites under the Judges and Kings (*e. g.* 2 Chron. xvii. 7, 8, 9), as well as the "Schools of the Prophets" established by Samuel, who may be regarded as the originator of theological colleges and universities, and to whose students we owe, with the exception of the Pentateuch, nearly the whole of the Old Testament.

Catechetical teaching occupied a prominent position in the admission of proselytes. They were first carefully examined as to their motives for wishing to adopt the Jewish faith. If the result were satisfactory, they were instructed in the principal articles of the Hebrew Creed—the one God, the sin of idolatry, the reward of obedience, the privileges of Israel, the future life, etc. On their acceptance of this creed, they were circumcised, and soon afterwards baptized with their families in the presence of three witnesses, who went on with their instruction while the neophytes stood in the water. (*Maimonides*, Lightfoot, c. 3, v. 6; *Matthew*, f. m. 265, 266 seq.; *Lundius*, l. c., p. 1374.)

Jewish children, on reaching the age of twelve years, underwent a course of catechetical instruction, after which they were regarded as personally responsible for their observance of the law, and were termed "Sons of the Precept"; the institution strongly resembling that of Confirmation in the Christian Church.

The Great Teacher continually adopted this mode of instruction:—

"Whom say ye that I am?"

"Whose is this image and superscription?"

"What is written in the law?"

"Which now of these three, thinkest thou, was neighbour . . .?"

"If then, the Christ be David's Lord, how is He his Son?"

"The baptism of John, was it from heaven, or of men?"

The earliest mention of catechising in the Christian Church occurs in St. Luke i. 4, where the Evangelist declares that he has written this narrative for Theophilus, "ἵνα ἐπιγνῶς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν."

Concerning the practice of the Apostles, we have the assertion of the learned Cornelius à Lapide, "Apostolorum conciones ferè tantum catecheses." St. Paul wished to speak in a known tongue, "ἵνα καὶ ἄλλους κατήχησω" (1 Cor. xiv. 19). In Acts viii. 37 we have the first Apostolic Symbolum.

It is probable that there were specially appointed Catechists in the primitive Church (see Eph. iv. 11; 1 Cor. xii. 5, 28; Heb. v. 12, 13, 14; vi. 1, 2). Clemens Romanus won over Theodora and Sisinnius, her husband, to the Christian faith by catechetical instruction. Jerome¹ reports the Evangelist St. Mark to have been the founder of the renowned Catechetical School of Alexandria, which still flourished in the time of Eusebius. In the 3rd century, Pantænus, Clemens Alexandrinus (who left a set of catechetical lectures called *Pædagogus*), and Origen, successively catechized at Alexandria.

The first well-known teacher of this school was Athenagoras, an Athenian by birth, who lived in the time of the emperors Hadrian and Antoninus. He undertook to write a treatise against the Christian religion, and to this end carefully read the Holy Scriptures. The result was, that from an intending assailant, he became a powerful defender of the Faith, and the head of both the Philosophical and the Catechetical Schools of Alexandria.²

No written Catechesis, properly so called, of the first century has come down to us; though it is quite certain that these were symbols like the Apostles' Creed, which formed the basis of oral instruction. The treatises termed *Didascalia Apostolorum* cannot be properly called Catecheses, although they were frequently read to Catechumens.³ The Copts had another treatise with the same title.

Justin Martyr's *Expositio*, the Catechesis of the heretic Eunomius, the Catechesis *Magna* and *Parva* of Theodore the Student, the *Libri Institutionum* of Lactantius, and the treatise of John Damascene, "*de Fide Orthodoxa*," notwithstanding their titles, are, none of them, Catecheses properly so called, i. e. simple and comprehensive summaries for the use of Catechumens.

During the period of the persecutions of Trajan, Hadrian, etc., we find that these attacks upon the Church from without, together with the growth of heresies within, led both to the publication of Apologies, and to the increased importance of catechetical schools. In the extant list of the Catechists of the school of Alexandria,

¹ *De Scriptor. Eccles. f. m.* 188.

² Eusebius speaks of Pantænus as preceding him: but it is certain that he followed Athenagoras after a few years; and the latter is the first who is cited as an Alexandrian Catechist.

³ The *Doctrina Petri*, mentioned by Origen (*Περὶ Ἀρχῶν*, I. f. m. 666), the *Didascalia* of Clemens Romanus (MS. in the Imperial Library at Vienna), the *Didascalia* of Barnabas, and that of Hippolytus (in the Bodleian), partake of much the same character with the *Pastor of Hermas*.

occurs the name of Clement, of whom his disciple Origen, who became himself an Alexandrian catechist, records that he spent many hours each day in catechizing; and in his three books, *Protrepticus*, *Pædagogus* and *Libri Stromatum*, he appears as a true Catechetical teacher. The first is intended to win heathens to Christianity; in the second, he sets before Catechumens their Christian duties; and in the third, he instructs the more established Christians in the higher mysteries of the faith.

A similar work was carried on at Antioch by Ignatius and Theophilus; at Smyrna by Polycarp; at Athens, Quadratus diligently taught and catechized; and Eusebius asserts that Dionysius, Bishop of Corinth, in his Letters to the Lacedæmonians, supplied them with a complete Catechesis in the necessary matters of the faith. Tertullian speaks of adults being catechized before baptism in the Church of Carthage; and Irenæus catechized in his churches. The substance of the Catechetical teaching of the first two centuries, like that of the sermons of St. Peter on the Day of Pentecost, and St. Paul at Athens, would be suited to the intellectual and spiritual needs of converts from heathenism and Judaism. The former would be taught the nothingness of idols, the great truth of the resurrection, and the necessity of forsaking the gross sins to which they had been accustomed, for a new and holier life: while the Jews needed, above all things, to be convinced that our Lord had fulfilled the Messianic prophecies which embodied the hopes of their race. At Carthage, Cyprian, appointing Optatus to the office of Catechist, writes to the presbyters and deacons:—"Fecisse autem me sciatis lectorem Saturum, et hypodiaconum, Optatum confessorem; quos jam pridem communi consilio clero proximo feceramus, quando aut Saturo die Paschæ semel atque iterum lectionem dedimus: aut Optato cum presbyteris, doctoribus, lectoribus *Doctorem audientium* (i. e. Catechumenorum) constituimus, examinantes au congruerent illis omnia, quæ esse deberent in his, qui ad clerum parabantur." (22 *Epist.*, L. 3, f. m. 101, ed. Erasmi.)

At Cæsarea in the Holy Land, Pamphilus, a presbyter, and the maternal uncle of Eusebius Pamphilus, founded a Catechetical school of philosophy and theology, which became famous. (Nicephorus, *Hist. Eccl.*, L. 6, c. 37, f. 290.)

At Antioch, the youthful martyrs had been prepared for the sufferings which awaited them by the diligent catechizing of their

bishop, Babylas, himself a martyr. (Cave, *Life*, p. 467; Chrysostom, *Or. de Babyla*, t. 10, V. f. 417.)

The *Expositio Fidei* of Gregory Thaumaturgus is a beautiful treatise on the Holy Trinity, and has survived both in its Greek and Latin versions.

On account of the ridicule cast upon the great Christian verities and rites by the heathen, the teaching of the Catechists was entirely oral: and the Catechumens were not even allowed to assist the memory by taking notes.¹

In the 4th century, we meet with many notices of catechetical instruction at Constantinople, Alexandria, and elsewhere, as we read the lives and writings of St. Chrysostom, Gregory of Nyssa, Basil, Gregory Nazianzen (who was assisted in this duty by his wife Nonna), Gregory Nazianzen the Younger, and St. Ambrose. From the Catecheses of Cyril of Jerusalem (born about A.D. 315, died March 386) we may learn the doctrines, methods of teaching, and customs of the Church at that time. They consist of a *Procatechesis*, eighteen *Catecheses*, and five *Mystagogices*.

In the 5th century we have many allusions to Catechumens and the instruction needful for them, in St. Augustine. (See especially "Liber de catechizandis rudibus.")

In the 6th century we note the Catechesis of James Baradeus; and the gradual obscuration of the doctrine of Justification by Faith.

In the 7th century, along with the partial destruction of Eastern Christianity by the Mahometans, we find traces of catechetical teaching in the West, as preceding Baptism, etc.

In the 8th century, we have Theodulph's instructions to his clergy upon catechizing, and the writings of the Venerable Bede.

In this century also we have the *Symbolum Athanasianum*.

In the 9th century the First Council of Mayence, and the Council of Tours (A.D. 813), ordered religious instruction in the vulgar tongue.

From this time, we have increasing light thrown upon catechetical teaching, and more MS. Catecheses have been preserved to us; those who are interested in the subject will find ample references in the

¹ See the close of the sixty-first sermon of Peter Chrysologus, Bishop of Ravenna; similar sayings are to be found in *Cyril. Hieros. Catech.* V., f. 78; also in St. Augustine, Rufinus, and St. Ambrose.

pages of Langemarke. The *Catechesis Prima* of Michael, Metropolitan of Athens (12th cent.), is to be found in the Bodleian Library.

In the 13th century we have the *Expositio Symboli* of Thomas Aquinas, the *Expositio Orationis Dominicæ* of St. Francis, and Grostête's, *De præceptis decalogi, de articulis fidei, et de Oratione Dominicâ*.

Here it is interesting to note, that in Cantos 24, 25 and 26 of the *Paradiso*, written about the year 1316, Beatrice entreats the Blessed to gratify the longing soul of Dante with a draught of the Divine wisdom. Thereupon St. Peter, St. James, and St. John respectively catechize the poet upon the three virtues, Faith, Hope, and Love. Dante "girds himself as a responding Bachelor" for the examination. The definition of Hope he borrows from the Master of the Sentences.

During the 15th century, children were commonly taught the Creed, the Lord's Prayer, and the Ten Commandments, without any explanation, and with the addition of the *Ave Maria* and other prayers to the Saints. But at the commencement of the Reformation, no catechism was used in the schools, but the "Children's Bible" or "Primer," containing the Alphabet, the Ten Commandments, the Belief, and the Lord's Prayer without explanation; and certain other prayers: but the *Ave Maria* and similar mediæval interpolations, had, in most places, if not in all, been expunged from them.

We now come to the Reformation group of Catecheses, of which the most important are the "Explicatio Symboli, Decalogi et Orationis Dominicæ of John Huss," Luther's Catechism, and the "Church Catechism" in the English "Book of Common Prayer."

Luther complained,¹ that "The old teaching of the faith of Christ, of love, of prayer, of the Cross, of comfort in tribulations, was entirely neglected; in all the world there was hardly a doctor who knew the whole Catechesimum, that is, the Lord's Prayer, the Ten Commandments and the Creed, to say nothing of understanding and teaching it, as it is now, thanks be to God, taught and learned even by young children; in proof of which I appeal to all their books, jurists, and theologians. If one portion of the Catechism may be rightly learnt from them, I will let myself be bled, and broken on the wheel!"

¹ *To. V. Allenb.*, f. 208 b.

Luther's first Catechism (1520) was not put forth under that name; it was an explanation of the Commandments, the Creed, and the Lord's Prayer. Before this time, various explanations of the Commandments and the Lord's Prayer had been put forth by himself or by his co-workers: for instance, "A Short Form of contemplating the Ten Commandments, and of praying the Lord's Prayer: D. Martin Luther," 1518. It is remarkable that although the Ave Maria is here omitted, because he was conscious of its abuse,¹ yet it is found in "A Little Prayer-Book, and Reading-Book of Martin Luther added to and improved"; in 1523.

His "Greater" and "Smaller Catechisms" were published in 1529.

For an account of other Catechisms of the foreign Reformers, we must refer the reader to Walchius (*Bibl. Theol.*, vol. i.): and the elaborate work of Joh. Geffchen on the Catechisms of the 15th and 16th centuries. (Leipzig, T. O. Weigel, 1855.)

In England, in the year 1536, a set of Injunctions framed by Cranmer were issued by the authority of Henry VIII. Among them was an attempt to revive the practice of catechizing: the clergy were to take care that children should be taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother-tongue.

By the Injunctions issued in 1547, the first year of Edward VI., it was directed "That every holy-day throughout the year, when they (deans, archdeacons, parsons, vicars and other ecclesiastical persons) have no sermon, they shall immediately after the gospel, openly and plainly recite to their parishioners in the pulpit, the *Paternoster*, the *Credo*, and the ten commandments in English, to the intent the people may learn the same by heart: exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do."²

The same injunctions also direct "That they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the '*Paternoster*' and the ten commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before

¹ 1522. T. II. *Jenens Germ.*, f. 188.

² Cardwell, *D. A.*, I. 7. This item was reproduced in the Injunctions of the first year of Elizabeth.—*Id.*, pp. 213, 214.

they should receive the blessed sacrament of the altar, and monish them to learn the said necessary things more perfectly, or else they ought not to presume to come to God's board without a perfect knowledge, and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke that they might incur hereafter by the same."¹

In 1549, the compilers of the English Prayer Book inserted a Catechism in the Confirmation Service to be learned by candidates as a preparation. It differed but little from the first part of the present Catechism, ending with the explanation of the Lord's Prayer; and has been variously attributed to Dean Nowell, Poynt Bishop of Rochester, and Goodrich Bishop of Ely.

The explanation of the Sacraments was added at the revision of 1604. John Overal, Dean of St. Paul's, afterwards successively Bishop of Lichfield and Norwich, appears to have compiled it from *The Little Catechism* of Dean Nowell,

"For 's threefold Catechism worthily
Much honour'd, and for his great charity."²

Nowell based the largest of his Catechisms upon Edward VI.'s *Short Catechism* (1552-3), probably compiled by John Ponet or Poynt, Bishop successively of Rochester and Winchester. Poynt had made much use of *The Institution of a Christian Man* (1537), and *A Necessary Doctrine and Erudition for any Christian Man* (1543). He only slightly touches upon the Sacraments, after the explanation of the Creed. Bishop Jacobson has pointed out that Nowell borrowed largely from the *Catechism of John Calvin* (1541).

Nowell's *Middle Catechism* was authorized to be taught in Grammar Schools to the older, and his *Little Catechism*, which must have been published before 1559, to the younger scholars.³ At the end of the Confirmation Service in the *Prayer Book* of 1549 we find the following Rubric:—"¶ The Curate of every parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or Holy Day, half an hour before Evensong, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism" Other Injunctions were added

¹ Cardwell, *D. A.*, I. 16.

² Verses at end of Fuller's *Life of Nowell*.

³ See the valuable "Introduction" prefixed by Dr. Groves to his edition of Nowell's *Little Catechism*. (McGee, Dublin, 1878.)

in 1549, 1559, and in the Canons of 1571, and repeated in the 59th Canon in the year 1603.

In the Confirmation Office appended to Herman's "Consultation,"¹ there is a Catechism strongly resembling the Catechism of the Church of England, opening with the Baptismal Covenant. But Dr. Groves² has pointed out that in this respect, Marshall's Prymer or "Dialogue, wherein the child asked certain questions, answereth to the same," is earlier than either; there is an extant edition of it certainly not later than 1534. Its author has been supposed to be Cuthbert Marshall, Archdeacon of Nottingham, but it probably derived its name from the bookseller, and Strype ascribes it to Cranmer. Dr. Groves observes that it contains the first rude drafts of many of the hymns and prayers of the present English Liturgy.

§ 4. APPENDIX.

The following list of works bearing upon Catechisms and their History is prefixed by Langemark to the second volume of his *Historia Catechetica* (Stralsund, 1733).

D. Valent. Alberti, Prof. Lips. dissertatio theologica-practica *de Catechesi*, Resp. M. Clem. Thime. Lips., 1688.

Anon. *Deliciæ Catecheticae*. Dresden, 1704. 8.

Gottfr. Arnold's Kirchen- und Ketzer-Historie. P. II. lib. 16.

M. Leonh. Bohmri Institt. Theologiæ Catechetica. Altd. 1722. 4.

D. Jo. Franc. Buddei historia catechetica in Schamelius Vindic. Catech. Leipzig, 1726. 8.

Ejusd. Isagoge historico-theologica. Lips., 1727. 4.

D. Jo. Ben. Carpzovii disput. Ad librum Augustini de Catechizandis rudibus, 1688. Lips. hab. quæ inter disput. ejus Acad. est 19. Lips., 1699. 4.

Gottfreunds (i.e. Gottfried Dixelii) *Deliciæ Catecheticae*. Dresden und Leipzig, 1701. 8.

Jo. Ge. Eccardi Catechesis Theotisca. Hannov. 1713. 8.

Andr. Fabricii Oratio de Catechismo, 1569.

M. Caspar Fiedlers, Archid. in Rochlitz erleuchteter Catechismus-Prediger. Leipz. 1689. 8. 1. Alph. 3 pl.

D. Georg Henr. Goetzeus Catechismus. Bibliothec. Leipzig und Budissin, 1722. 4.

¹ Drawn up by Bucer and Melancthon, 1543.

² Introduction to his edition of Nowell's *Little Catechism*, p. xxi.

Joh. Christ. Hungers *Pentalogus deliciae catecheticae*. Dresden, 1716, 1718. 8.

Andr. Hyperii *de catechesi lib. cum præf.* Joh. Andr. Schmid, de Schola Alexandrina *Catechetica*. Helmst. 1704. 8. pl. 6.

M. Jo. Henr. Krause *de catechesi primitivæ Ecclesiæ*, 1704.

Jo. Meisneri *Examen Catechismi Palatini*. Witteb. 1669. 4.

Jo. Christoph. Meureri *Isagoge in theologiam catechetica a. apparatus catechetici Idea*.

L. Jo. Phil. Oheims (*Superint. zu Borna*) *catechetica*.

Ambrosii Rendenii *Oratio de usu catechisma habita in promotione duorum doctorum Theologiæ*. 1594. 4. *Inserta est actui promotionis* D. Schlüsselburaii & Balth. Mölleri.

Joh. Mart. Schamelii *vindicie catecheticae*. Leipzig, 1726. 8.

EjUSD. *Supplementa*. Leipzig, 1727. 8.

Jo. And. Schmid. *Progr. de Catechesi Racoviensi*. Helmst. 1724.

D. Jo. Ge. Walchii *Introductio historica & theologica in Libros Symbolicos Ecclesiæ Lutheranæ variis observationibus illustrata*. Jen. 1732. 4. 6. Alph.

D. Mich. Waltheri Prof. Witt. *Disp. de catechisatione veterum*. Wittenb. 1688. 4.

D. Mich. Walthers, *General-Sup. zu Zell*, *Gloria Catechismi*. Nürnberg. 1645. 12.

D. Christian Frid. Wilisch *historiæ catecheticae delineatio, una cum Syllabo autorum catechetichorum*. Altenb. 1717. 4.

EjUSD. Princeps Sax. *de Catechismo Lutheri bene meritus ib. in Jubilio Altenb.*

D. Christoph. Heinrich Zeibichs *von der Weimarischen Catechismus-Historia*. Weimar, 1727. 8.

The Lay Folks Catechism.

- I. (T) THE ENGLISH OF ARCHBISHOP THORESBY'S INSTRUCTION OR CATECHISM FOR THE PEOPLE, FROM THE AUTHENTIC COPY IN HIS REGISTER AT YORK.

On the upper part of the even, or left-hand, pages.

- II. (C) THE ORIGINAL LATIN OF NO. I, AS APPROVED BY THE COUNCIL OR CONVOCATION OF THE CLERGY OF THE DIOCESE AND PROVINCE OF YORK, A.D. 1357, FROM THORESBY'S REGISTER.

- III. (L) A WYCLIFFITE ADAPTATION OF THE CATECHISM, WITH LATIN RUBRICS, PUT FORTH UNDER THE NAME OF ARCHBISHOP THORESBY, FROM THE LAMBETH MS., NO. 408; AND ADDITIONS [WITHIN BRACKETS] FROM YORK MINSTER MS., XVI. L. 12.

On the upper part of the odd, or right-hand, pages.

- IV. (P) THE CORRESPONDING CANONS OF THE COUNCIL OF LAMBETH, UNDER ARCHBISHOP PECKHAM, A.D. 1281.

reason of their
sin,
Lam., v, 7.

T. And we bere *the* wickednesse of thaire misdede.
—*Trenorum ultimo*—

For *the* knowing that thai had of god almighten,
25 Thai had it of goddes giftt at thaire begynnyng
With-uten *travaile* or trey or passyng of tyme ;
And all *the* knowyng þat we have in þis world of
him,

this knowledge
comes only by
teaching,

Is of heryng, and leryng and techyng of othir,
Of *the* lawe and þe lare þat langes till halikirke,
30 *The* whilke al creatures that loues god almighten
Awe to knawe and to kun, *and* lede paire lyue aftir ;
And so com to *that* bliffe *that* never more blynnas.

but is needful to
never-ending
bliss.

Many are ignor-
ant of this,

And forthi that mikill felke now in *this* world
Ne is noght wele ynogh lered to knawe god al-
mighten,

35 Ne loue him, ne *serue* him als thai suld de,
Als thaire dedis ofte sithe openly shewes,
In grete peril of thaim to lyue and to sawle,
And *perauenture the* defaitor in thaim,
That has thaire saules to kepe, and suld teche thame,
40 Als *prelates, parsons, vikers, and prestes*
That er halden be dette for to lere thame—

and the fault
may be in the
clergy, who are
bound to teach
them.

Archbishop
Thoresby, after
the example of
Christ, is desirous
of the salvation
of all.

Oure fadir *the* Ercebishop, *that* god almighten saue,

That als saint Paule sais of Iesu crist,

—*Paulus ad Thimotheum secundo ca.*—

44 Will that al men be saufe *and* knawe god almighten,

C. Christianæ legis observantiis instructi, quod tam ex nostra, quam ex rectorum, vicariorum, et sacerdotum parochialium, qui ipsos juxta susceptæ curæ debitum haberemus instruere, incuria, ne dicamus ignorantia, dicitur evenire ; per quod (quod Deus avertat) de facili, via patere potest erroribus, et gravibus periculis animarum.

10 Nos volentes, ut tenemur, super hoc remedium apponere salutare,

L. and we bere þe wykkydnesse of þair mysdedys.

- 30 for knowing þat þey hadde of god almyȝthy:
 þey hadde yt of goddys gyfte at þare begynnynge
 withowte travayl or tray or passynge of tyme.
 And al þe knowynge þat we haue in þis world of
 hym
 ys of herynge and larynge. and wyssynge of othyr.
 35 of þe lawe and þe lore þat longys at holy chyrche.
 þe whyche alle creaturis þat loue god almyȝty
 owe to knowe and lede here lyf þeraftyr.
 and so come to þat blys þat neuer schal haue ende.
 and for þat now mekyl folk in this world.
 40 ys not wel lernyd to knowe god almyȝty.

ne loue hym ne serue hym. as þey schold do.
 as þayr dedys often tyme opunly schewys
 in gret perel of þaym to lyf and to sowle.
 and paraventure þe cawse may be in ham:

- 45 þat han here sowlys to kepe. and schulde teche þaym.
 as prelatys. persons. and vycars. and oþer prestys.
 þat haue take þat offyce. and ar holdyn be dette to
 lere þaym.

And no prestis * may be excusid ffor be trew dette
 þey holdyng to teche þaym

And þefore oure fadyr þe archiepyschop wylle þat
 alle men knowe god

- 50 and be saf. for Seynt Poul. seys of god:

þat iesu wylle þat alle men be saf and know god
 almyȝty.

[Ed. 155]
 Priests cannot be
 excused from
 teaching; and the
 Archbishop de-
 sires that all men
 should have the
 knowledge of God,
 according to what
 St Paul says of
 our Lord.

P. rum nostræ Provinciæ Prælatorum assistentia efficaci, de prædientum
 virorum consilio hoc Sacrum Concilium mandauimus convocari.

Ignorantia Sacerdotum populum præcipitat in foveam erroris, et
 clericorum stultitia vel ruditas, qui de fide Catholica mentes
 9 fidelium instruere iubentur, magis aliquando ad errorem proficit,

With advice of
his Convocation
he requires all
curates to teach
and preach pub-
licly in English.

T. And namely thas underloutes that to him langes,
Has treted and ordayned for commune profet,

Thurgh the consaile of his clergie,
That ilkane that vndir him has keypyng of saules,
Openly on Inglis opon sononndaies

50 Teche and preche thaim, that thair haue cure of,
The lawe and the lore to knawe god all-mighten,
That principali mai be shewed in *this* sex thinges :
In þe fourtene poyntes that falles to *the* trouthe ;

C. sacro approbante cleri nostrarum diœcesis at provinciæ consilio,
super hoc sic duximus ordinandum, ut quilibet rector, vicarius,
capellanus parochialis et curatus alius, saltem diebus dominicis,
sine exquisita verborum subtilitate exponant, seu exponere faciant,
15 populo in vulgari

- L.** and namely þe vndirlynges þat to hym longys.
 and þerfore he has trefyd and ordeynyd for þe
 comyn profyt
 thorow þe conseyll of hys clergy
 55 þat euerych þat vndyr hym has kepyng of sowlys'
 opunly on englysch vpon sundays
 preche and teche ham: þat þey haue cure of.
 þe lawe and þe lore to knowe god almyȝty and hys
 werkys.

Pater noster. qui es in celis.

The Lord's
Prayer

- We schult be-leue þat þis pater noster.
 60 þat crist hym self techis to alle cristyn men.
 passys oþer prayers in these thre thyngis. surpasses other
prayers
 In auctorite. In sotylte. and profyt to his chyrche.
 Hyt passis in auctorite. For crist hym self boþe god in original
authority,
 and man:
 made yt and tauȝt hyt: for cristyn men to vse hyt.
 65 And he ys most of auctorite as oure be-leue techis vs.
 And here-fore þe gospel of Mathew. seys þat crist **M^t. 6^o.**
 bad vs pray thus.
 Hyt passys also in sotylte. For we schulle vndyr- subtile wisdom,
 stonde.
 þat in þese vij askyngkys are conteyned
 alle þe poyntys of þis world in þe whiche is ony wyt
 70 And so shortly to comprehend so moche wyt in
 playn wordys

P. quam ad doctrinam. Quidam etiam cæci non semper loca visitant, quæ magis constat veritatis lumine indigere, testante propheta qui ait, quod *Parvuli petierunt panem nec erat qui frangeret*:—Threnorum Ieremiæ, iv, 4—et alio clamante, quia *Egeni et pauperes quærunť aquas, lingua eorum siti aruit*. Esaïæ, li, 17.

- 15 In quorum remedium discriminum statuendo Præcipimus, ut quilibet sacerdos plebi præsidens quater in anno, hoc est, semel in qualibet quarta anni, una die solenni vel pluribus, per se vel per alium, exponat populo vulgariter absque cujuslibet subtilitatis textura fantastica

T. (*Nothing in original to correspond with L.*)**L.** ys a sotylte of god passyng þe wyt of man.and advantage in
using.The þrydde we schulle suppose þat no prayer in þe
worldis more profitable to man sythen þat crist hym self
schal here al.

First Petition.

¶ The fyrst askyng of þis pater noster stondis in
þese wordis**75 Our fadyr þat art in heuyn : halwyd be þy name.**In whyche wordys. we mow lerne þat men worthy
to be herd :must be knyght in charite. *and* meknesse of herte.sythen al þe holyte (*sic*) trinite ys fadyr of vs alle
and holy chyrche is modyr. we schulde loue as
breþern.**80 And sethen god ys so hyȝ in heuyn a-boue al his
angelys.***and* we be so low in erthe. wrappid with many
myscheuys./we schulde be resoun be meke *and* buxum to þis lord
and mekely pray to oure fadyr þatt halwyd be his
name.

So as his name ys halowyd nedlych in hym-self :

85 so be hys name halwyd. *and* stedfast in oure sowle.For whan oure sowle was mad to lyknesse of þe
trinite :

goddiss hyȝ name was prentyd þeryn.

The second
Petition.The secunde askyng of þis prayer. stondys in these
wordys.

Thy reme come to þe, in-to þe blysse of heuyn.

[Vol. 2]

90* In so as þe furste askyng. answerys to þe fadyr :
so þe secunde askyng a[n]swerys to þe sone.For he ys þat nobyl man. þat com down in-to erthe
to gete hym a Reme. *and* aftyr to turne agen.

The Reme of þis fadyr ys callyd Holy chyrche.

- L.** *pat at þe day of dome schal go hennys in-to heuyn*
 ¶ *The thrydde askynge. seyth þus Be thy wylle* Third Petition.
don.
as yt ys fully don in hevyn! so be yt don in
ertha.
And þis thrydde askynge. answeris to þe holy gost
for he ys good loue of þe ffadyr. and of þe sone.
 100 *And al-thaw þese askyngys most nedelynge be*
fulfyllyd!
natheles mannys sowle ys lyfte vp with charite
with desyre heyzed with god. and þat ys a prayer
Thus we seye blyssyd be god. and oþer thyngys
þat nedis mot be
And þese thre askyngys! arn to þe holy Trinite.
 105 *And þefore we schape oure wordys only to god.*
The secunde part of þis prayer conteynes foure Fourth Petition.
askyngys.
Furst we preye oure fadyr þus
Fadyr oure eche day bred gyf vs to day. Food
And þis may be wel vndirstonde! on þre manerys.
 110 ¶ *as seynt Austyn seyþ be wit of god almyȝthy.*
Furst we aske oure bodely fode! for to serue oure for the body;
fadyr.
after we aske þe sacrament to haue mende of oure in the Eucharist;
Fadyr.
And afterward we aske goddys word to fede with in God's word.
oure sowle.
And for we haue nede of alle þese yche day!
 115 *þefore crist callys hem oure eche day bred.*
and for we schulde be trewe! and ete oure owne
bred!
[And not in wrong ete our neeghboris breed]
þefore crist techis vs to aske of hym oure bred.
And for crist wolde þat oure hope were freschyd
in hym!
 120 *oure thoght and oure mynde. and alle oure desyre!*

T. (*Nothing in original to correspond with L.*)

- L.** þerfore he byddys vs aske þis mete of hym to day
The fifth Petition. ¶ The secunde part of þis askyngge (*askyngge of þis part*) sewyþ in þese wordys.
 For-zeue vs oure dettys: as we do to oure dettours.
 These dettys þat we owe to god: ar seruyse þat we owe to hym.
- 125 And as ofte tymes as we fayle: we renne in-to dette of peyne.
 and but god for-zeue vs þis dette of synne:
 we be nat worthy to haue auzt of oure fadyr.
 And for god wyl þat we loue oure breþeryn.
 he knyttys to a condicioun vndyr whyche: we aske þis bone.
- 130 þat he schulde forzeue vs oure dettys; as we forzeue oure dettowrys.
 So þat 3if we be vn-mercyful to men þat be oure dettours
[fol. 26] trist we to oure fadyr *þat he wyl punysche vs.
 And so we praye oure hy3e iuge a3ens oure owyn hed.
 But vndirstonde we. þat we mowe lefully
 135 aske of oure broþern dette of erthelyche thyngys.
 but þis askyngge mot be in resoun and charite.
 And þan yt [*is*] for charite and loue and profyt to oure neyzebore.
 and here we mot fle bothe rancour and hate.
 and enuye to oure [*neyzbore*] with oþer schrewde castys
- 140 ¶ The thrydde askyngge of þis part swyt in these wordys./
 Oure Fadyr lede vs nat in temptacioun.//
 Sop yt ys þat crist was temptyd. and god temptys man for loue.

L. But hard it ys *and* greuous peyne to be lad in temptacioun.

For whan man of his foly. in-to myre of synne fallys.

145 Ryzt jugement of god wol make hym synke deppyr./
And herfore we pray hym *our* fadyr
þat he lede vs nat in-to þis hardnesse of synne
lest we come neuer owt.

And herfore þe laste askyng se wyþ in þese wordis. The seventh Petition.

150 But gracijs fadyr delyuere vs fro euyl.

The worst þyng in þis world is wykkydnesse of synne.

Sytthe a man for noþyng schulde wylle to do synne:

sythen for al þis world. ne nogt; þer-yn schuld ony man do synne.

But sythen sum synnes be moche werse þan sum:

155 In þis last askyng we pray delyueraunce of þe werste synne.

The werst synne ys þe deuelys synne

þat man deyes yn *withoute* repentaunce.

þat euyr schal be punyschyd. and þat callys þe gospel:

synne aȝenst þe holy gost.

160 God for his grete mercy: kepe vs fro þis euyl.

And þan schulen we haue euer-lastyngge fredam.

Amen.

Aue Maria.

Men gretyþ comunly oure lady goddys moder

and we suppose þat þis gretynge sauys many a man

For we take as be-leue. þat sche ys blyssyd in heuyn.

165 And crist wyl do at hyr prayyng among al oþyr seyntys.

And þow we trow þat noþer crist ne sche

wil do for man but yt be resonable.

The Angelic Salutation to the Blessed Virgin

is laid down as being a means of salvation.

Christ will answer her prayers as those of other saints for men that are worthy.

T. (*Nothing in original to correspond with L.*)**L.** and men þat ben worthy to be holpyn.

And so mow men triste to be holpyn fully in suche prayer.

The Salutation is made up of

the greeting of the angel,

[fol. 3]

the blessing of Elizabeth,

and two words tacked on.

The name of Mary left out to prove the familiarity of Gabriel.

The name of Jesus, Saviour, left out, for Mary had no other son; and He did not die for our salvation till afterwards.

Ave read backwards in Eva; hence a contrast.

Adam and Eve brought men under condemnation, from which our Lord and His mother saved them.

Grace of three kinds;

170 In þre partyes comunlyche þis gretynge ys dyuydyd.
The furst part contenys þe wordys of Gabriel.
whan he seyde to þis lady.**Heyl ful of grace: god is with the.**The secunde part of þis gretynge *buth wordys
þat Elysabeth spake to hyr whan sche sayde.175 Blyssyd be þou amonge women. and blyssyd be
þe fruyt of þy wombe.The pryddde part has two wordys clowtyd for
deuocoun. Maria. and Iesus./**Furst men seyn. Heyl Marie þat gabryel lefte in
his gretynge**to teche vs þat he was homly and knowyn with
þis lady.

and þerfore wold he not nempne þis name of marie.

180 The secunde word ys Iesvs. addyd to elyzabethis
wordysand þis word lefte þe gospel here. to teche þat
marye hadde but on child.

and þis child was iesus. þat is sauour of man-kynde.

But þis fyl longe [afty]r þat oure lady was gret þus.

The furste word. þat is aue. reuersys þe name
of Eua

185 to teche vs þat oure lady contraryyd Eue in levyng.

For ryȝth as Adam and Eue were cause of damp-
nyng of man-kynde:

So iesus and Marie ben cawse of mannys saluacioun.

The secunde word of þe angel seys. oure lady was
ful of grace.And man may be ful of grace on thre maneris be
godys lawe.

- L.** Furst of hym-self. as crist was þe furst qwyk welle
of grace. In Christ as the
well-spring;
- for of hym spronge grace to alle men after hym.
- Our lady was ful of grace as a stronde ful of watyr in the Blessed
Virgin as a chan-
nel to others;
- [And] gaf grace plenteous bope to oþer men and
wommen.
- Seynt Steuyn was ful of grace þat sufficyd to his in St. Stephen
sufficient unto
his life's end.
- lyf for to bryng hym to blysse.
- 195 and so be many oþer seyntys. and so god ys with
alle creaturis.
- But specialy with men þat schul be sauýd.
- But more specialy with þe chaumbyr of his manhed
þat was oure lady marie.
- But bothe þe Angel and Elyzabeth seyde þat oure The words of
Gabriel and Eliza-
beth both declare
the blessedness of
Saint Mary.
- lady is blyssid
- a-mong alle women þat be for genderyng of
seche a child.
- 200 And so þe be-gynnynge and þe endynge schuld be
blessynge of iesu.
- þat is froyt of þe wombe of oure lady seynt Marie.
- The þridde part of þis gretynge addis two wordys The added words
good in them-
selves,
- to þe gospel
- þat ben Maria and iesus and two devowt wordis.
- But for it ys hard to men to grounde hem leue. to but the addition
to the written
word is question-
able,
- adde þis.
- 205 sythe godis lawe seys þat men schulde nat vp-on
gret peyne.
- adde to goddys word.
- Hit ys seyð þat þe pope gefys gret pardoun to though the Pope
does grant an
indulgence for it.
- men þat addys þese wordys.
- and be þe same skyle þat men schuld triste to
eny pardoun :
- men schuld triste to þis pardoun. be yt four score
dayes or more.
- 210 And as þe pope may zeue þis pardoun be addyngge And if this
indulgence, then
[fol. 3 b]
- of þese two *wordys.

T. (*Nothing in original to correspond with L.*)

he may corrupt
God's word.

Either this, or
there was a defect
at the first.

Besides, if indulgences are granted in this way, why not—it is asked *ad absurdum*—to any extent?

The words of the gospel are enough for us; and so let us honour Mary to the most of our power. Faith is the foundation of all virtues; hence the value of the three Creeds. As to the Apostle's Creed,—

† York MS. omits.

† York MS. omits.

whichever apostle made the several parts, or when,—God ordained it all for our learning.

Falling their spiritual Superiors,

L. so may he adde *oper* mo. *and* with-drawe as hym-self lykys.

and so turne godys lawe! in-to lawe of antecrist.

Oper men moste graunt þis way. or say þat þis was furst [a] defawte kept to þe pope to amenda.

215 **And** herfore thynkys men þat þe wordys of þe gospel

were wysly set in þe gospel with-owte varyyng.

And many men thynkys ouer [?] zif suche pardoun myzt be grauntyd lyztlyche

with lasse travayle yt schulde be grauntyd generally to men þat devowtly sey þese names.

220 **And** so myzt pardoun be gotun to sey yche day a lady sawter!

[3he.] ten þowsand 3er in on 3ere./

Trust we to þe wordys of þe gospel. and worschipe we Marie with al our myzt. **Amen.**

Hyt ys soþ. þat beleue is ground of alle vertues. and þefore eche cristyn man schulde be sad in beleue.

225 **Ther** be þre credys in þe chirche.

Crede of þe apostelys. *and* Crede of þe chyrche.

and Crede of attanasy. þat was a gret doctour.

But of þe fyrste Crede schulde cristyn men speke.

For yt is more comyn and more schortyr þan eny *oper*.

† York MS. omits. 230 **Ne** bysy we vs nat what †þet apostyl made.

†net what party of þis holy Crede. *and* whan þe apostelys gaderyd yt.

For oure beleue techis vs þat god ordeynyd hyt al.

and bad þat men schuld cun hyt *and* teche yt to *oper*

And zif prelatys faylyn in þis Crist seyde þat stonys schulde crye

- L.** and secler lordys schuld in defawte of prelatys
lerne *and* preche þe law of god in here modyr tonge.
Ne study we nat how many partyes ben in þis
holy crede.
- For soþ it is! þat alle þese partyes ben contenyd
in thre.
- And herfore men seyn þrys! þat þey trow in god./
- 240 Fyrst þey trow in þe Fadyr. for he ys [þe] fyrst
persone.
- Aftyr þey trow in Iesu crist. be dyuers artyclys.
and sytthe þey trow in þe holy gost.
- And eche on of þese thre partyes contenys many
partyclys (*articles*).
- But we schul wele wyte! þat þese thre thyngys
ben wel sotel *and* diuers.
- 245 Trow in god. *and* [trow] to god.
and trow god þat ys þe leste.
- þat man levys in god! þat cleuys to him be charite.
and þus eche man þat ys in hed synne. is owt of
his beleue.
- That man trowys to god. þat beleuyþ
- 250 þat he is trewe *and* ryztful in al þyng þat he seyp.
And þus do vnkende men þat trow not in hym.
- That man trowys god! þat trowys þat he ys.
and so do *deuelys þat trow not in hym.
- The fyrst part of þis Crede! conteynys þre artyculys.
- 255 Furst þat men schulde trow in þe fyrst person
þat ys þe fadyr of heuyn and power of god.
and so schulde men trōwe þat he is al-myȝty.
- So if he wyl auȝt be don! he dos hit whan hym
lykys.
- and so þe thridde artycule stondys in þis.
- 260 þat he made of noȝt boþe heuyn *and* erthe.
and ȝit schul men trow þat al-myȝty ys comen to
þre personys.
- Al-myȝty ys þe fadyr. Al-myȝty ys þe sone.

temporal lords
must teach the
Scripture in
English.

Three chief truths
in the Creed,

and three kinds
of believing:

faith in God by
love;

belief in His
righteousness;

belief in His
being.
[fol. 4]

God, the Father

almighty,

maker of heaven
and earth.

The attribute
of almightiness
common to the
three Persons,

T. (*Nothing in original to correspond with L.*)

L. And al-my3ty ys þe holy gost. 3it schul not men
trowe.

but these three
are one God.

þat þese ben thre almy3ty goddys / but on god
almy3ty./

As to Iesus
Christ,

265 The secunde part of þis Crede. be-gynnys at *iesu* crist.
and towchis xiiij. artyculis þat stondis in ordre.

He is the Word
of God,
became Man, in
the perfection of
His Godhead.

Furst men schuld trow in goddys word. or his sone.
Aftyr men schuld trow. þat he becom man
standynge his godhed þat he my3t not lese.

He is the only
begotten son of
the Father,
and of one sub-
stance with Him :

270 The thridde tyme we schuld trow. þat þe fadyr
of heuyn

has but on suche sone euyn *with hym* in kende.
and þis ys *Iesus* oure lord. be godhed and be manhed.
sythen he made vs of no3t. and bow3t vs fro synne.
The iiij articule of þis parte seys þat crist was
conseyuyd of þe holy gost.

conceived by the
Holy Ghost;
not naturally
ingendered;

275 nat as oþer men gete childryn be kynde.

Sethyn þis person ys no man: but þe holy gost./
þe whyche ys lyf [*loue*] be sum propyrte.
and most tokyn of lyf [*loue*]: þat god wold schewe
to man was.

þat he wold take oure kende. and be-come oure
broþer./

280 and þerfore we beleue þat oure lord *iesu*:

was conseyuyd of þe holy gost. *with-owte* mannys
genderynge.

miraculously born
of the Virgin
Mary.

The fyfte tyme we schuld be-leue. þat oure lord *iesu*
was born of þe *virgyn* Maria. as of his owne modyr.
þat was euer *virgine with-owte* knowynge of man.

285 al-þow crist tok of hire / matere of hys body./

and seþyn sche norischyd hym *with-ynne* as oþer
childyr ar norschid.

But he went owt of here body be myracle. as he
was formyd.

- L.** The vj tyme we schul trowe þat. afty^{ti}r. xxxij. 3er: he suffrid hard passioun vnder pounce pilate. Suffered under Pontius Pilate.
- 290 for to by man-kynd and mayntene trewth.
and so he was don on þe cros. and afty^r ded and beryyd. Crucified, dead, and buried.
- sethen his sowle went to helle *and tok owt þe sowlys* Descended into hell.
- þat he ordeynyd to saue: be-fore þis world was made.
and sethyn vp-on þe thrydde day his sowle com to his body Rose again the third day.
- 295 *and qwykyd hyt as be-forn. And ros owt of þe sepulcre. [fol. 45]
and sethyn whan he hadde eftē tyme. schewyd to his discipis his resurreccioun.
 he stey3 vp to heuyn as þey saw opunly. Ascended into heaven.
and þer he syttys now in best sete þat may acorde to man.
- an þat ys callyd þe ry3t syde of god þe fadyr.
 300 and at þe laste he schal come down here to man. Sitteth at the right hand of the Father,
and juggle sum to blysse. and oþer to helle for euer-more to be þere withoutyn dwellynge here. from whence He shall come to judge the quick and the dead.
 The thrydde part of þis Crede be-gynnys at þe holy gost.
- in wham we schul trow sethyn þat he ys god.
 305 And .vj. artyculis ben kny^t to þis part of þe Crede. Belief in God the Holy Ghost.
- Furst we schul trow. þat þer ys general chirche of angelys and seynty^s in heuyn. *and of alle þat schul be sau^yd.* The Holy Catholick Church, here regarded as of angels and saints in heaven, and those men here in earth, who shall attain to eternal glory.
- and þis afty^r þe day of dom. schal be with-outen synne.
 with here spowse in endles ioye. and iche on haue Ioye of oþer.
- 310 And noman here in erthe: ys parte of þis chirche. but if he come to heuyn be his holy lyuyng.
 L. F. CATECHISM. C

T. (*Nothing in original to correspond with L.*)

Hence in this life men have no certainty whether they are part of the Church, which is only of those who should be saved.

L. *and þus men lakkys knowynge. wheþer þey ben partyes of holy chirche.*

For þey schuld nat boste of heyne in here prelacy:
But þey mot leue aftyr crist: 3yf þey schul be sauð.

315 For þus techis oure be-leue. how-euer antecrist werke./

It has three states:

And so þis chirche. has þre statys be processe of tyme.

Wandering (in the wilderness of this life).
Sleeping in purgatory.
Resting in heaven.

Fyrst he wandrys here in erthe. *and* sethen he slepy in purgatory.

and aftyr he restys in blysse of crist þat ys here spowse.

Hence evil popes and prelates are not members of this Church.

And so as *sum* men thynke. þese popys ne þese prelatys

320 ar nat part of holy chirche: but of synagoge [*of sathanas*]

sythen þey mot leue aftyr crist. 3if þey schul be sauð./

þus techis our be-leue. how-euyr antecrist grucchia.

The Communion of Saints holds of each of these states;

And schul we trowe so. þat eche parte of þis chyrche:

commovys (*commonys*) and helpys othir. boþe here and in heuyn.

325 But in heuyn: þey schul yn reste haue ioie of here blysse.

and so the Forgiveness of sinis,

And so schul we trow þat eche part of þys chirche: schal haue ful remissioun of synne þat yt has don [*and so arise*] in body *and* in sowle [*at þe day of doom*].

the Resurrection of the Body,

with glorie in ham bothe: and so euyr lyue in blysse. Amen.

and the Life everlasting.

The five senses

330 **T**he be-houys to know þy fyue wyttys þe vttyr *and* þe ynnyr.

- L.** and to spend hem in good vse: *and* in þe louyng of god./ must be used to the praise of God;
- þe fyrst ys. syzt of eye. þe toþer. heryng of Ere. the five outer senses:
- þe þyrd. tast of Mowþ. The ferþe smellyng of nese. [fol. 5]
- þe fyfte *handlyng or towchyng of membris./
- 335 Kepe so þy syzt: þat þou se nothyng sight,
 þat ys not leful to se or may harme þy sowle.
 and kepe þy heryng so: þat þow here no euyl speche hearing,
 or þyng þat is nat honeste ne profitable./
 and kepe so þy tast. þat þou swolow no more taste,
- 340 þan ys nede or myster to þy bodily sustynauce.
 And kepe so þy smellyng. þat yt make þe nat to smell,
 ete ouer moche./
 ne delite not ouer mekyl in smellyng. ne vgge þou
 not with seknesse of þyn euyn-cristyn.
 And kepe so þy towchyng: þat þou with-draw þe and touch.
 fro schameful towchyng
 or handlyng bare of man. or of womman.
- 345 handyl þou not vnonestly þy self. ne noon oþer.
 ne let non oþer towche þe vnonestly.
 For ȝif þy flesche neghze ony towching vnclene:
 þou may not þe dede etthwe or eschewe.//
- T**hese ben also þy fyue Inwyttys. The five inner senses:
- 350 Wyl./ Resoun./ Mynd./ ymaginacioun. and
 thogth.
 lok þat þy wyl. be good *and* holy. will,
 and loke þat þy Resoun rewle þe. *and* nat þy reason,
 fleschly lust./
 and loke þat þy Mynde. be good *and* honest. memory,
 And lok þyn ymagynacioun be spedynge in louyng imagination,
 of god.
- 355 *and* not be set to harm or schame.
 And loke þy thowzt be groundyd in þe ioi of thought
 heuyn:
 and drede þe payne of helle.
 and þynk not ouer mekyl in þe vanite of þe world.

Enumeration of
"the six things:"

T. The lawe and the lore to knawe god all-mighten,
52 *That principali may be shewed in this sex thinges :*

1. The Points of
belief.
2. The Command-
ments.

*In the fourtene poyntes that falles to the trouthe,
In the ten comandementes; that god has gyven us,*

3. The Sacra-
ments.
4. The works of
mercy.
5. The chief
virtues.
6. The deadly
sinus.

55 *In the seuen Sacrement; that er in hali kirke,
In seuen dedis of merci until oure euen-cristen ;
In the seuen vertues that ilk man sal use,
And in the seuen dedely sinnes that man sal refuse.*

And these all
curates are bidden
to teach, and
require all within
their cures,

¶ And he comandes and biddes in al that he may,
60 *That all that haues kepyng or cure undir him
Enioygne thair parochiens and thaire sugettes,*

That thai here and lere this ilk sex thinges,

C. articulos fidei, præcepta tam novi quam veteris
testamenti, opera misericordiæ, virtutes principales, gratiæ sacra-
17 menta et peccata ¹mortalia cum sua sequela; et quod vice nostra
injungant parochianis suis, viris et mulieribus, quod ipsi et eorum
singuli præmissa omnia diligenter audiant et addiscant; et quod
20 hæc parvulos suos, filios et filias, clare doceant et ipsos ad hæc

¹ fol. 298.

L. But þynk deuowtly on þe passion of crist in wo /
and in wele.

360 and he schal helpe þe in al þy nede./

These be þe wittys þe whiche god has geuyn vs Our senses given
us to know God
and come to that
joy, which
to know hym *with.* and to rewle vs thorwȝ wysdam./
and leue holy lyf as good seruautys of god
schuld do.

and eschewe perelys of synne. and so to come to
þat Ioye!

365 þat god has ordeynyd vs to be made fore He has ordained
for us.
to þe wiche Ioy he vs brynge! þat deyde for vs
vp-on þe rode. amen.

And yf we wyl come þe ioye þat y (*haue*)
spokyn of.

vs be-houys to know god almyȝty.

þe whyche principaly may be schewyd in þese vj
thyngys

370 In þe xiiij poyntis of þe feyþ.

In þe ten comaundementys þat god has comaundyd
to vs.

In þe .vij. Sacramentys þat be in holy chyrche

In þe seuen dedys of *mercy* to oure euyn-crystyn.

In þe .vij. vertues þat yche man schuld vse.

375 and in þe seuyn dedly synnes! þat yche man
schuld refuse.

And he byddys. *and* *comaundys in al þat he may. [fol. 56]

þat alle þat has kepyng or cure vndyr hym.

schuld comaund *and* charge here parochenys *and*
sogetty's

þat þey here *and* lere! þese sex thyngys.

P. xiiii Fidei articulos; x. Mandata decalogi; duo
Præcepta evangelii, videlicet, geminæ charitatis; et vii. etiam Opera
21 misericordiæ; vii. Capitalia peccata, cum sua progenie; vii. Virtutes
principales; ac etiam vii. Gratiae sacramenta.

to teach them to
their children.

T. And oft sithes reherce tham til that thai kun thaime,
And sithen teche tham thair childir, if thai any haue,

65 What tyme so thai er of eld to lere tham.

And that parsons *and* vikers and al parochie prestes
Enquere diligently of thair sugettes, in the lentyn
tyme,

Enquiry to be
made in this
matter,
when they come
to confession,

When thai come to shrift, whethir thai kun this
sex thinges,

And if it be funden that thai kun thaim noght,

70 That thai enioygne tham upon his behalve,
And of payne of penaunce for to kun tham.

and that none
may plead want
of learning,
they are put forth
in English.

And forthi that nane sal excuse tham
Thurgh unknalechyng for to kun tham,
Our fadir the Ercebisshop of his godenesse

75 has ordayned *and* bidden that thai be shewed
Openly on inglis o-monges the folk.

I. Points of
belief :

¶ Wharefore onentes the first of this sex thinges,
That is, to know the articles that falles to the trouth,
Als gret clerkes techis *and* shewes in thair bokes,

80 Thare falles un-to the faithe fourtene poyntes

the Godhead,
the Incarnation.

Of whilk seven falles to goddes godhede,
And othir seven falles to christes manhede.

1. Oneness of God.

The first poynt that we sal trowe of the godhede
Is to trowe stedefastly in a trew god,

C. addiscenda compellant; et quod saltem in singulis quadragesimis dicti curati parochianos suos an hæc sic didicerint et sciverint, et sic liberos suos instruxerint, examinent, exquisite injungentes non parentibus in hac parte pœnitentiam salutare, quam pro tempore, 25 prout eorum requirit inobedientia, studeant aggravare.

Et ne quis super hiis per ignorantiam se valeat excusare, hæc sub verbis planis et incultis, ut sic levius in publicam deducantur notitiam, fecimus annotare.

¶ **PRIMO SOLVENDUM EST** quod secundum theologos xiiij. sunt 30 articuli fidei, quorum septem pertinent ad divinitatem, et septem ad Christi humanitatem.

¶ **Primus Articulus** pertinens ad divinitatem est in unum Deum credere firma fide.

L. and ofte reherce hem tyl þey cun hem.
 and sethen teche hem to here childyr yf þey ony
 haue.
 what tyme þey be of elde.
 And þat personys vicars *and* parysch prestys
 a-spye besily of here sugetys in þe lentun tyme

385 whan þey come to schryft yf þey know *and* kunne
 þese sex thyngys.

And yf it be found þat þey cun hem not :
 þat þey charge hem on godys behalue
and of peyne of penaunce for to cun hem.
 And for non schuld excuse hym

390 of vnkūnys for to cun hem :
 oure fadyr þe archebyschop
 haþ ordeynyd *and* biddis þat þey be schewid
 opunly on englysch tonge among þe pepyl.

wher fore aȝens þe fyrste of þese sex thyngys

395 þat is to knowe þe artyculys þat fallþ to þe trewþe
 as gret clerkys techyn. *and* schewyn in here bokys
 ¶ Ther falle to þe feyþ. xiiij poyntys.
 Seuen falle vn-to godys godhed.
and oþer seuen vn-to cristys manhed

400 **T**he fyrst poynt þat we schul trowe of þe godhed. ·1·
 ys to trow stedfastlyche in o trew god.

P. Et ne quis a prædictis per ignorantiam se excuset, quæ tamen
 omnes ministri Ecclesiæ scire tenentur, ea perstringimus summaria
 25 breuitate.

Sciendum est igitur vii esse fidei articulos pertinentes ad mys-
 terium Trinitatis, quorum quatuor pertinent ad Deitatis intrinseca,
 tres vero ad effectus.

Primus est, Unitas Divinæ Essentiæ in trium Personarum
 30 indivisibili Triinitate, juxta illud, *Credo in unum Deum.*

- T.** And that nane othir is for to trowe in.
The tothir is, that the hegh fadir of heuen
 Is stedefast and sothefast god almighty.
The third is, that Iesu crist goddes son of heuen
 Is sothefastly god euen til his fadir.
3. The Father is very God.
 3. The Son is God equal with the Father.
 4. The Holy Ghost proceeding from the Father and the Son, is very God, equal with Them both.
- 90 **The ferthe poynt** is, that the hali gast,
 That samenly comes of bothe the fadir *and* the son,
 Is sothefastly god, and euen til tham bothe.
 And though-whethir nocht twa goddes the fadir
 and the son,
 Ne thre goddes the fadir, *and* the son, *and* the
 haligast,
- 95 Bot thre se[r]e persons and nocht bot a god.
The fift poynt is, that the trinite
 Fadir *and* sone *and* haligast, *thre persons and a god,
 Is maker of heuen *and* of erthe *and* of all thinges.
5. The One and Triune God is [fol. 295 b] maker of heaven and earth and all things.
6. The Church is holy and one, the fellowship of all Christian people in sacraments and other gifts.
- The sext poynt** is, *that* halikirk our modir
 100 Is hali and allane thurgh-out the world,
 That is communying and felawred of al cristen folk,
 That communes to-gedir in the sacramentz
 And in othir hali thinges that falles til halikirk,
 In forgyfnes of synnes, and hele of thair saules,
- Out of the Church is no soull safe.
- 105 For withouten halikirke nis na saule hele.

-
- C.** ¶ **Secundus est credere** Patrem omnipotentem esse Deum.
 ¶ **Tertius est credere** Dominum nostrum Filium ejus unigenitum esse Deum.
 ¶ **Quartus est credere** Spiritum Sanctum esse Deum, et sic credendum est Patrem et Filium et Spiritum Sanctum esse unum Deum.
- 40 ¶ **Quintus est credere** quod trinus et unus Deus est creator cœli et terræ.
 ¶ **Sextus est credere** sanctam ecclesiam catholicam et sanctorum communicationem, quæ consistit in congregatione et communione fidelium, et sacramentis ecclesiæ et aliis quibus communicat ecclesia
- 45 Christiana, ita quod extra istam ecclesiam non est salus.

- L.** *and noon oþer ys to trow yn.*
The toþer ys þis þat þe heyȝ fadyr of heuyn ·2·
is stedfast and sothfast god almyȝty.
- 405 *The thrydde ys þat iesu crist godys sone of heuyn* ·3·
is sothfast god. and euyn tyl his fadyr./
The ferthe poynt ys þat þe-holygost. ·4·
þat to-gedyr commys of hem bothe. þe fadyr and
þe sone
ys sothfast god. And euyn to hem bothe.
- 410 *and nat two goddys þe fadyr and þe sone!*
- ne thre goddys. þe fadyr and þe sone and þe holy*
gost!
But þre personys. and nat but on god./
The fyfte poynt ys þat þe trinite. ·5·
fadyr and sone and holy gost. thre personys and
on god
- 415 *ys maker of heuyn and erthe. and of alle þyngys*
þat vnder heuyn be./
The .vj. poynt ys. þat holy chirche oure modyr ·6·
ys holly on thorwȝ-owt þe world
þat ys comenyng and felaschype of alle cristyn folk
þat comynys to-gydyr in þe sacrament
- 420 *and in oþer holy þyngys þat falle to holy chirche!*
In forȝevyng of synnes and hele of here sowlys.
For withowten holy chirche is no soule heyl.

-
- P.** *Secundus est, Patrem credere ingenuitum esse Deum.*
Tertius est, Filium credere unigenitum Dei esse Deum.
Quartus est, credere Spiritum Sanctum nec genitum, nec ingenuitum esse Deum, sed a Patre et Filio pariter procedentem.
- 35 *Quintus est, quod creatio cœli et terræ, hoc est, omnis visibilis et invisibilis creaturæ, est a tota indivisibili Trinitate.*
Sextus est, sanctificatio Ecclesiæ per Spiritum Sanctum, et gratiæ sacramenta, et cætera omnia in quibus communicat Ecclesia Christiana. In quo intelligitur, quod Ecclesia cum suis sacramentis
- 40 *et legibus per Spiritum Sanctum omni homini, quantumcunque peccatori, sufficit ad salutem, et quod extra Ecclesiam non est salus.*

7. The resurrection and everlasting life of the bodies and souls that are sundred by death until the day of judgment.

T. The seuent article that us awe to trow
Is uprisyng of flesh, and lyfe withouten end,
For when that dede has sondred our bodies and
oure saules

For a certeyne tyme, als our kynde askes,
110 Unto when that god sal deme the quick and the
dede

Than our saules sal turne ogayn til our bodies,
And we, thas ilke, and naneothir than we er now,
Sothefastly sal rise up in bodi and in saule
That neuermare sal sondir fra that tyme forthe,
115 Bot samen, if we wele do whiles we er here,
Wend with god to that blis that euermare lastes,

And als if we iuel do, til endeles payne.

The Incarnation
of Christ.

¶ **THARE ER OTHIR SEVEN POYNTEs OF cristes manhede**
That er nedefull to trowe til al that er cristen.

1. Conceived by
the Holy Ghost,

120 ¶ The first is, that Iesu crist, goddes sone of heuen,
Was sothefastely consayued of the maiden mari,

and born of the
Virgin Mary
without marring
her motherhood,
or loss to her
maidenhood.

And toke flesh and blode, and bicomme man
Thurgh might and strenth of the haligast
Withouten ony merryng of hir modirhede,
125 Withouten ony mynnyng of hir maidenhede.

2. God and Man,
but one Christ,

¶ **That othir poynt**, that we sal trow
That he, god and man bathe in a person,

C. ¶ **Septimus est credere carnis resurrectionem et vitam æternam, videlicet, quod omnes in die iudicii sumus in carne et anima veraciter surrecturi, et tunc erit æterna gloria electorum et damnatio perpetua reproborum.**

50 ¶ **Primus articulus pertinens ad Christi humanitatem est vera Christi incarnatio, videlicet, quod Dominus noster Iesus Christus Filius Dei unigenitus conceptus est de Spiritu Sancto sine virili semine ex Maria Virgine incorrupta.**

¶ **Secundus est ipsius Domini nostri Ihesu Christi sic incarnati**
55 **nativitas ex dicta Virgine gloriosa.**

- L.** The .vij. article þat vs owe to trow .7.
 his vp-rysyng in flesch *and* lyf *with-owtyn* ende.
 425 For whan þe deþ. haþ sundryd *oure bodyes *and* [21. 6]
 oure sowlys.

Fro þat tyme vn-to þe tyme þat god schal deme þe
 qwyk *and* þe dede.

þan oure sowlys schal *turne* agen to *our* bodyes.
 and we schul þe same *and* non *oper* þan we ar now
 sothly ryse vp in body. *and* in sowle

- 430 þat neuer more schal sundyr fro þat tyme forthe
 bope to-gydyr. 3yf we weel do whyl we be here
 wende to god or *with* god in-to blysse þat euer
 more schal laste.

And yf we ywyl do: to endles peyne.

Alij. vij. de humanitate Cristi./

- T**hese ben *oper* seuen poyntys of cristys manhed
 435 þat ar nedful to trow to al þat ar criston.

The fyrste ys þat *iesus* crist godyssone of heuyn .1.
 was conseuyd of þe maydyn marie be vertu of þe
 holy gost.

Christ conceived
by the Holy Ghost,
became Man
through the power
of the Father,
without marring
the maidenhood
of the Virgin,

And tok flesch *and* blod. *and* be-com man
 thorw; myȝt *and* strenthe of þe fadyr of heuyn

- 440 *withowtyn* ony marryng of hyr maydynhed.
 The *oper* poynt ys þat we schullen trow / .2.
 þat he god *and* man in ou persone

- P.** Septimus est, consummatio Ecclesiæ per gloriam æternam, in
 anima et in carne veraciter resuscitandæ: Et per oppositum
 intelligitur æterna damnatio reproborum.

- 45 Item septem alii pertinent ad Christi Humanitatem.

Primus est, Incarnatio, seu vera carnis assumptio ex sola, per
 Spiritum Sanctum, Virgine gloriosa.

Secundus est, Vera Incarnati Dei nativitas ex Virgine incor-
 rupta.

begotten of the
Father before
time was,
and born of His
mother in time.

T. Was sothefastly born of that blissed maiden,
Godde, geten of his fadir before any tyme,
130 And man borne of his modir and brought forth in
tyme.

3. Endured bodily
sufferings for
sinful man,
and death on the
cross.

¶ **The third poynt** that we sal trowe is cristes
passion,
That he tholed bodily for synfulman kynd,
Howe he was traised with his disciple, *and* taken
with Iues,
Beten with skourges that no skyn held,
135 Nailed and (*on*) the rode, and corouned with
thornes,
And many othir hard paynes, and died atte last.

4. When His Body
was buried,
His Spirit, with
His Godhead,
went down to
Hell,

¶ **The ferthe article** is, that when he was dede,
And his bodi tane doune, and wonden, and doluen
Yit, to whiles that his bodi lai in the graue,
140 The saule with the godhede went untill hell,
And heried it, and toke oute thas that wer his,
Als Adam *and* Eue, and othir forme-fadirs

and released those
whom in His fore-
sight He willed to
be saved.

Whilke he in his forloke wold that wer saued.

5. Rose from the
Dead very God
and very Man;

¶ **The fift poynt** is, that on the third day
145 Aftir that he died, he ras fra dede un-to lyue,
Sothefast god, and man in bodi and in saule,
For als he died in sekenesse of our manhede,
Als he ras thurgh strenthe of his godhede,
And so destrueyd our dede thurgh his dieyng,
150 And whikend us un-to lyf thurgh his risyng.

by His death hath
destroyed death,
and by His rising
again hath re-
stored to us ever-
lasting life.

C. ¶ **Tertius est** vera Christi passio, qui, ut genus humanum ab
aeterna morte, cui fuit obnoxium, redimeret, gratis sustinuit asperri-
mam mortem crucis.

¶ **Quartus est** descensio Christi ad inferos in anima, quiescente
60 corpore in sepulcro, ut inde suos eriperet quos redemit.

¶ **Quintus est** vera Christi resurrectio qui tertia die post pas-
sionem suam, solutis inferni doloribus, a mortuis resurrexit.

- L.** was sothfastly born of þe mayden Marie.
 god getyn of his fadyr be-fore eny tyme
 445 and man born of his modyr: *and* browȝt forþ in
 tyme.
 The þryd artycule. þat we schul trow ys crystys .3.
 passioun
 þat he suffryd bodyly for synful man-kende.
 and how he was betrayd *with* his owyn dyseuple.
and takyn *with* þe iewys.
 betyn *with* scorgys: þat no skyn held hool.
 450 *and* nayld hym to a cros. *and* crownyd hym *with*
 thornys.
 and many oþer harde paynys he suffryd. and deyde
 at þe laste./
 The ferþe artycule ys. þat whan he was ded .4.
 and hys body takyn doun. *and* woundyn *and*
 leyde on a tounge
 ȝit whilys hys body lay on þe graue:
 455 þe gost *with* þe godhed: went in-to helle.
 and harwyd hyt. *and* tok owt þo þat were þerynne
 as Adam *and* Eue. *and* oþer former fadrys
 þe whiche thorwȝ original synne were in þat place.
 and þat he: thorw his forlok wold were sauȝd.//
 460 The .v. poynt ys. þat on þe thyrd day .5.
 after þat he deyde: he ros fro deþ to lyue:
 sothfast god *and* man in body *and* in sowle.
 For as he deyde in seknesse of our manhed:
 so he roos thorwe strengthe of þe godhed.
 465 And destroyd oure deþ: thorwȝ hys dyynge.
and qwyknyd vs vn-to lyf: thorowȝ hys rysyng./

P. Tertius est, Vera Christi passio, et mors in cruce sub Pilati tyrannide.

52 Quartus est, Descensio Dei ad inferos in anima, quiescente corpore in sepulchro, ad spoliationem Tartari.

Quintus est, Vera Dei resurrectio.

6. Ascended into heaven,
where He in our nature is not only "equal unto the angels," but crowned with honour above all angels, that for a while was made lower than angels.

7. He shall so come in like manner to judge the quick and the dead according to their works.

T. ¶ The sext poynt is, that we sal trowe,
That the fourtied day aftir that he ras
Thurgh strenth of him-self he stegh in-till heuen,
Where our kynd is now in his blissed person,
155 Noght anely euen no mete to his angels,
Bot hegher crowned kyng aboue all angels,
That before-tyme was lesse than kynd of angels.
¶ The seuend poynt is, that right als he died,
And aftirward ras *and* stegh in-till heuen,
160 Right awa sal he cum upon the last day.
Bathe forto deme the quick and the dede ;
Whare all the folk that euer was, or is, or sall be,
Sal sothefastly be shewed *and* sene befor him,

And ilkman answer of his owen dedis

165 And be dampned or saued whethir-sum he de-
serves,
For als his rightwisenesse is now menged with
mercy,
So sal it than be withouten merci.

The Ten Com-
mandments.

¶ THE SEKUND TRYNG OF THE SEX TO KNOWE god
almighten
Is the ten comandementz, that he has gyuen us,

The first table our
duty to God.

170 Of the whilk ten, the thre that er first
Augh us haly to hald onentes our god,

The second table
our duty to our
neighbour.

and the seuenz that er aftir, onentes our euen
cristen.

C. ¶ *Sextus est* vera Christi ascensio ad cœlos, qui quadragesimo die post resurrectionem suam ascendit in cœlum.

65 ¶ *Septimus est* adventus Christi ad iudicium certissima expectatio, et tunc, qui bona egerunt, ibunt in vitam æternam ; qui vero mala, in ignem æternam.

¶ *SECUNDO DECEM SUNT MANDATA A CUNCTIS FIDELIBUS INVIOLABILITER OBSERVANDA*, quorum tria ordinantur ad Deum, septem vero
70 ad proximum.

- L.** The syxte poynt ys. we schul trow .6.
 þat þe .xl. day after þat he roos.
 thorw3 strengthe of hym-self: * he stey in-to heuyn. (fol. 66)
- 470 wher oure kende ys now in his blysful person
 not only euyñ *and* mete to his angelys:
 But hy3 crownyd kyng a-bouyn alle angelys.
 þat be-for-tyme was lasse þan þe kende of angelys.
 The vij. poynt ys *and* þe laste: þat ry3t as he dyd
- 475 and afterward roos. *and* stey3 in-to heuyn.
 ry3t so schal he come down vp-on þe laste day.
 Bothe for to deme þe qwyk *and* þe dede
 For alle folk þat euer was. or ys. or schal be:
 schal sykyrly be schewyd. and seyn be-fore hys face.
- 480 þat day.
 And ylke man answer for his owne dedys.
 and be dampnyd or sauyd. wheþer-so þey haue
 seruyd.
 For as his ry3twysnesse ys now mengyd with
 mercy:
 so schal yt þan be. *withowtyn* mercy.//
- 485 **P**e secunde thyng of þe syx to know god
 almy3ty
 ys þe ten commaundementys. þat he has
 geuyn to vs.
 of þe whiche þe thre þat arn first. we owe to
 oure god./
 and þe seuen oþer afterward we owe to oure euyñ
 cristyne.

P. Sextus est, Vera ipsius ad cœlos ascensio.

56 Septimus est, ipsius venturi ad iudicium certissima expectatio.

Item decem Mandata veteris testamenti, quorum tria ordinantur
 ad Deum, quæ dicuntur mandata primæ tabulæ: Septem verò ad
 59 proximum, quæ dicuntur secundæ tabulæ mandata.

Thou shalt have
none other gods.

T. ¶ The first commandement charges us *and* techis
174 That we leue ne loute nane fals goddes,

C. ¶ *Primum mandatum est, Non adorabis Deos alienos; in*
64 *quo prohibentur principaliter omnis idolatria,*

Primum mandatum /

L. Thou schalt haue o god *and* no mo./
 490 Ouyr al thyng loue hym al-so./ } **Non adorabis**
 And þy negheboꝛe bothe frend *and* fo./ } **deos alienos.**

Thys ys þe fyꝛste of godys comaundementys./ Those that live in sin worship false gods,
 þou schalt not worschype fals goddys. Alle
 þo þat leue in gret synne as pryde. Couetyse./
 495 Gloteny./ *and* such mo. worschepyn fals godys.
 For god seys be **Job** þat þe fynd ys prince of alle **Job. 41.**
 þe childryn of pride./ And **Iesu crist** says in þe **St. John 12.**
 gospel. þat þe fend ys prince of þe world þat ys of **31.**
 fals men. þat loue more þe pride *and* þe falshede
 500 of þis world! þan þe tꝛewþe of goddys lawe herfoꝛe **eph. 5. 1.**
 seyþ seynt **Poul.** þat Couetyse ys worschepyn of
 fals goddys. And so glotonys make þeyr bely here **phit. 3.**
 god. To þys ende seynt **Austyn** *and* seynt **Ierom.**
 wytnessyn þat what-euer a man bowys most to. and so of what-ever men are most inclined to.
 505 þat thyng he makys hys god. Therfoꝛe prude men
 worschepyn pride. *and* so þe fynd for here fals
 god. *and* so of alle oþer synnys.

¶ The two cherubyꝛnys þat schadewyd in The cherubims that overshadowed the mercy-seat were not for the worship of the Israelites;
 archa dei. **exo / 25. cº /** were not set þer to be wor-
 510 schypyd! But for to meue þe chyldryn of israel
 to haue mende of god in heuyn. *and* pray to hym
 þat he *wolde sende down his Angeit to teche
 hem wyt *and* wysdam þat ys be-toknyd be che-
 rubyn. And also to meue hem to pray to god.
 515 þat he wold send to hem. angelys fro heuyn to
 fyzte aȝenst here enmys! whan þey were hard be-
 stad. *and* so he dyde ofte as holy wryt wytnessyþ.
4 regº. 19 cº. / ysayº 37 cº. The [n]eddyr of bras. nor the brazen serpent.
 was set in þe oste! for two skyllys. þe ton was þat
 520 whan þe childryn of israel lokyd þer on! þei

P. In *primo* prohibetur omnis idololatria, cum dicitur, *Non habebis Deos alienos coram Me:* in quo prohibentur implicate

L. F. CATECHISM.

D

And herein are
forbidden idol-
atrics, enchant-
ments, and all
evil arts.

T. And in this commandement is forboden us
Alkyns mysbileues, and al mawmetries,
Al fals enchaunmentez, *and* al sorceries,
All fals charmes, and all witchecraftes;
All fals coniurisons, *and* al wicked craftes,
180 That men of mysbyleue traistes opon,
Or hopes ony help in, withouten god almighten.

C. sortilegia; et secundario omnes incantationes et carminationes cum
73 suis characteribus et figmentis.

- L.** schuld haue mynde of godis godnesse. *and* þanke hym þat he wold hele hem of þe styngunge of þe [n]eddrys. An *oper* skyle was. whan þe pepyl lokyd on þe [n]eddry of bras: þey schuld be war: *and* kepe
- 525 hem-self þat þey brak no more godys comaundementis lest þat þe same vengauunce come azen.
- ¶ For to kepe þis comaundement yt ys nedful þat þou beleve sadly: þat þer ys but O god in trinite. fadyr *and* sone *and* holy gost. thre personys *and*
- 530 o god. This god is most myzty þyng þat may be. The most wytty. *and* most ryztful: *and* most ful of goodnesse. mercy: *and* charite þerfore þou most drede hym. & hys offence be-fore al *oper* thyngys For he knowyþ al þyng preuy *and* apert
- 535 And most nedys punysche al maner synne in þis world or in purgatory. or in heft And no creature may be a-gayn his iuste punyschyng. *and* for hys endles godnesse. þou most loue hym with al þyn herte. *and* seke his worschipe. *and* plesse hym be
- 540 fore alle *oper* thyngys If þou do þis wel: þou most stody to kepe his comaundementys *and* his lawe be-fore alle *oper* preceptys *and* lawes maad of men for ellys þou louyst not hys lawe be-fore *oper.* *and* so not hym-self be-fore al *oper* thyngys
- 545 Also þou most forsake al maner wyochecraftys. *and* coniuryng of fendys. *and* þat þou seke nat trewthe of dede spiritys. but only of god. *and* his lawe as he comaundy hym-self in his lawe
- Who brekys þe fyrste maundement: Prowde
- 550 men. wordly men. *and* fleschly men. Why prowde men. For þey make þe deuyl here god. Why wordly men. for þey make worldly godys here god. *and* why fleschly Men for þey make here bely here god.

What is needed is a firm belief in One God in Trinity.

and a fear of offending Him.

God's law to be obeyed rather than man's.

Breakers of this commandment.

P. omnia sortilegia, et omnes incantationes cum superstitionibus characterum, et huiusmodi figmentorum.

The second (third)
commandment.
Thou shalt not
take the name of
God in vain.

T. ¶ **THE SECOND COMMANDMENT** biddes us noght take
In ydelship, ne in vayne the name of our god,
So that we trow noght in his name, bot that is
stedefast ;

185 That we swere noght be his name but behouely ;
And that we neuen noght his name but worship-
fully.

C. ¶ **Secundum est, Non assumes in vanum nomen Dei tui,**
in quo prohibetur principaliter omnis hæresis, et secundario omnis
77 blasphemia et irreverens nominatio Dei nostri.

Secundum Mandatum

[fol. 7 b]

L. In ydyl godys name tak þou nogth } *Non assumes nomen*
 556 I swere be no þyng þat god haþ wrought. } *dei tui in vanum.*

The secunde comaundement ys þis. Thou schalt *Sin after baptism is breaking this commandment, for we then renounce the devil and all his works.*
 not take þe name of þy lord þy god in vayn.
 Here alle men or wynnen þat turne to grete

560 synnes aftyr here cristyndom. in þat þey taken þe name of god in vayn. For at here cristyndom þey forsake þe fynd *and* alle his pompis. hys pride. *and* alle hys werkys of synne *and* of falsnesse. and bynde hem wyl-fully to goddys hestys. þan ȝif þey
 565 turne aȝen to þese synnys yt ys in vayn þat þey take goddys name vp-on hem. But yf þey amende hem wylfully in þis lyf. For ellys þey schal haue more payne withowte ende. as seynt **Petr** seȝp .2^a. pe. 2^o.

Also whan men seye godys seruyse in gret hate
 570 *and* envye with owte deuocioun *and* reuerence! þey take godys name in vayn. for þey aske here owne dampnacioun in seyyng of þe **Pater noster**. *And so of sayinge our prayers when out of charity.*

Also prestys þat sey masse *and* oper seruyse of þe *Priests in mortal sin saying mass or other public service for the sake of gain or display take God's name in vain. [1 Cor., xi, 29.]*
 575 deuocioun of god! but for couetyse *and* veyn glorie takyn þe name of god in veyn. For þey resseyue þe sacrament to here dampnacioun. as Seynt **Poul** seys .cor. ii.

¶ Also in vayn sweryng *and* nedles. fals men
 580 take þe name of god in vayn.

¶ Also men in gret statys. be þey spiritual be *Men in high office in Church or State, who do not rule according to the word of God, take His name in vain; for by taking these offices they*
 þey temperal. þat gouerne not þese statys aftyr þe lawe of god in destroyenge of synne *and* wrongys. *and* mayntenynge of ryȝtwysnesse *and* good lyf of
 585 þe pepyl. taken þe name of god in vayn. For in as moche. as þey take þese offcys or statys./ in þat

P. In secundo, cum dicitur, *Non assumes nomen Dei in vanum*: prohibetur principaliter hæresis universa, et secundario, omnis
 66 blasphemia, irreverens Dei nominatio, præcipue in perjurio.

Keep holy Sunday
and other holy
days of the
Church ;

T. ¶ The third is, that we sal hald and halowe our
haliday,

188 The Sononday, *and* all othir that falles to the yhere,
That er ordayned to halowe thurgh halikirk,

C. ¶ *Tertium est, Sabbata sanctifices in quo præcipitur tam clericis quam laicis, omissis operibus servilibus, vacare divino cultui*
81 *diebus dominicis et festivis.*

L. þey be þe mynystris of god. to do ryztwysnesse and
bere down wronges and synne. and to be myrour.
and ensampyl of holynesse and ryztwysnesse to

become ministers
of God.

590 alle men vndyr hem

þerfore be war þat neuer þou swere fals. ne
ydyl. ne be ony creature. but only be god in tyme
of nede: for to schewe nedful trowþe and profyt-
able to þe and to oþer men. For god commandys
595 þat oure word be: 3e 3e. nay nay. þat þe herte and
þe mowþ acorde togydyre. And whan we speke
of þe name of god or Iesu: þat hit be don: with
drede reuerence and loue.

Swear only in the
cause of truth and
charity.

¶ Who brekys þe secunde comaundement. veyn
600 spekeris. ydyl swererys. and fals werkerys./ why
veyne spekers. For here wordys be not medful.
why ydyl swerys. For here opys be not nedful.
why wikkyd werkerys. For here werkys. Be not
spedful./

[fol. 8]

Breakers of the
commandment.

Kepe þy nalyday in clene lyf. } *Sabbata sanctifices.*
605 with alle þy meyne. and þy wyf. }

The thyrd heste is þis. Be-thynk þe to kepe
þy halyday. Fyrst haue mende how god
made heuyn and erthe and alle creaturys of nozt
nat for his nede: but only for his goodnesse. and
610 made angelys and men to be resonable. and to
vndirstonde þe godnesse of god and to be partyners
of þe blysse of heuyn./

3^m. man-
datum.

How to keep holy
day: by calling to
mind God's good-
ness in the
creation;

¶ Whan man was mad in þis degre of nobley

P. In *tertio*, cum dicitur, *Memento ut sabbata sanctifices*; præcipitur
cultus religionis Christianæ, ad quem indifferenter clerici et laici
tenentur. Ubi etiam sciendum est, quod obligatio ad feriandum in
70 sabbato legali, secundum formam veteris testamenti, expiravit om-
nino cum cæteris in lege cæremoniis: et successit in nouo testa-
mento modus vacandi cultui Divino diebus Dominicis, et cæteris
diebus solennibus ad hoc auctoritate Ecclesiæ deputatis. Quibus
diebus vacandi modus non est sumendus a substitutione Judaica,
75 sed a canonicis institutis.

and, whether
clerk or layman,
hear or say divine
service in honour
of God and His
sainte,

T. In whilk daies all folk lered and lawed
191 Awe to gyf tham godely to goddes service
To here it *and* say it aftir thair state is
In worship of god almighty *and* of his gode
halowes,

L. *and* worthynesse he brak goddys comaundement
 615 *in* paradys. *and* was boundyn to bodyly deth. *and*
 peyne of helle Tyl *iesu crist*: made rannsoun with
 his herte blod on þe cros./ þerfore haue mynde of
 þis charite of crist *and* peynful deth./

the love of Christ
 and His dying for
 fallen man;

¶ Also haue mynde: how ofte þou hast brokyn
 620 godys hestys. sytthe þou haddyst dyscrecioun of
 good *and* euyl. *and* of þis amende þe be verry con-
 tricion schryft *and* satisfaccion. And if þou hast
 don ony good dede wele: þank god þerof. for his
 grace hit was. *and* not þou þy-self./ *and* pray hym
 625 3eue þe grace to laste *and* ende trewly in hys
 seruyse.

and thy sins, and
 be contrite, and
 confess thee, and
 make satisfaction;

and thank God
 for good works,
 done by His grace,
 and not thine own
 strength.

¶ þann here þou goddys seruyse with reuerence
and deuocioun. *and* seye deuowtly þy pater noster.
and þy beleue *and* þyn Aue maria./ *and* oper
 630 deuowt prayeris yf þou can And here godys lawe
 taw3t in þy modyr tonge. For þat is bettyr to
 þe: þan to here many massys. Afterward ete *and*
 drynk in mesure./ *and* þank god of his 3yfte.

Hear matins and
 mass, and say the
 Lord's Prayer,
 Hail-Mary, and
 Creed.

¶ After noon gyf þe not to nyse vanytes
 635 *and* pley. but loke wher þy neyzebours ben at
 debat: *and* acord hem be meknesse *and* charite
 3if þu may. For it is bettyr þan to bylde many
 chirches.

Hear an English
 sermon rather
 than many
 masses, and eat
 and drink in
 moderation with
 thanksgiving.
 Afterwards make
 peace between
 neighbours, and
 that is better than
 building churches.

¶ þan visyte þy neyzeboris þat arn bedreden.
 640 blynde *and* crokyd. *and* in oper dysesys. *and* com-
 fort fyrst here sowlys þat þey falle not in despayre
 ne grucchyngge a-gayn þeyre godys visitacioun.
 For yf þey *do: þey shal haue more peyne in
 þis world. *and* in helle euer./ *and* 3if þey take þis
 645 lytyl peyne paciently: þey schul haue remyssiouz
 of here synnes befor don in þe blysse of heunyn
 with-owten ende.

Then comfort the
 sick and dis-
 tressed with
 spiritual consol-
 ation,

[fol. 5a]

¶ þan 3eue hem of þy catelle to susteyne here
 lyf as þow woldyst: þat þey schulde helpe þe yf
 and thy worldly
 goods, as thou
 wouldest be done

without clinging
to the world, or
living in the lusts
of the flesh.

T. Noght than for to tent to tary with the world,
195 Ne lyue in lykyng ne lust that the flesh yernes,
Bot gladly to serue god in clenness of life.

Honour thy father
and mother,

¶ **The ferthe** biddes (*)us to do worship to fadir
and to modir,

198 Noght only to fleshli fadir *and* modir
That getes *and* fosters us forthe in this world,

C. ¶ **Quantum** mandatum est, **Honorare** patrem et matrem,
in quo mandato intelliguntur pater et mater non solum carnales, sed
etiam spirituales, videlicet prælati et alii curati qui sunt patres
spirituales fidelium; mater vero ecclesia catholica, cujus sunt filii
85 universi Christiani;

L. þou were in þe same myschef and þey in bonchef by in the like evil case.
 651 as þou art now./

¶ But men dredys sore þat on þe haly day Dreadful to do the works of the devil on holy days.
 whan schulde most worschype god þan þey dispyse
 hym most be hauntynge of pryde *and alle oþer*
 655 synnes *and make that* þe deuelys worke-day.
 worsse þan eny oþer day in þe weke.

¶ Who brekys þe thyrd maundement. Men Breakers of this commandment.
 þat think not on god hertyly. And men þat pray
 not to god devoutly. And men þat do not werkys
 660 of mercy wysly. Whi men þat think not on god
 hertyly. For þey occupy here hertys in vanites.
 Why men þat pray not to god devoutly For þey
 worschipe hym with here lyppis: *and not with*
 here hertys. Whi men þat do not þe werkys of
 665 mercy wysely. For þey don here almes more to
 þe nedles: þan to þe verry nedy.

¶ **Quantum. Mandatum.**

Fadyr and modyr worschipe both.// } **Honora. }**
 with counseyl confort. *and mete and cloþ.*// } **Parentes. }**
The ferthe comauendement is þis. worschipe þy
 670 fadyr *and* modyr. Holy wryt spekys of þre
 fadyrs. The fyrst ys god þat made vs alle of noȝt. .1^{us}. pater
 and holy chirche ys owre modyr. And we owe to
 drede þis fadyr *and* his offense before alle oþer
 thyngys. *and* loue hym. *and* seke hys honour *and*
 675 do his wyll be-fore al oþer thyngys. For god says
 be þe prophete þe sone schal honour þe fadyr.
and þe seruauant schal drede hys lord. þerfore ȝif

P. *Primum secundæ tabulæ est, Patrem et matrem explicite, principaliter, et specialiter honorare: implicite autem, et secundario, omnis homo pro sui gradus merito ex eodem mandato intelligitur honorandus. In hoc autem mandato non solum intelligitur pater et*
 80 *mater carnaliter, verum etiam spiritualiter: ut pater sit prælatus Ecclesiæ mediatus vel immediatus; mater autem Ecclesia, cujus filii sunt filii Catholici universi.*

T. [fleshli fadir *and* modir
That getes *and* fosters us forthe in this world,]

and thy spiritual
father, and holy
mother Church;

200 Bot til our gastly fadirs that has hede of us,
And techis us how to lif til hele of our saules.
And til our gastly modir, that is halikirke
To be buxom thar-to, *and* saue the right of it,
For it is modir til all that *cristenly* lyfes,

and order thyself
reverently to thy
betters.

205 And alawa til ilk man that worshipfull is,
for to do worship aftir that it is.

C. secundario in isto mandato omnis superior juxta gradus sui meri-
86 tum intelligitur honorandus.

L. y am *3our fadyr*! where is myn honour. *and loue.*
 3yf y be *3our lord*! where is my drede.

680 ¶ the second fadyr is þy gostly fadyr. þat hap **.2^{us}. pater**
 cure of þy sowle. and þou schalt loue hym hertely. Follow his teach-
and do hym reuerence in word and dede and do ing in so far as
 after his techynge in þat! þat he techys þe godys after the law of
 lawe And pay hym typps *and offryngys dewe.* God,
 685 wilfully. redyly. and trewly. *and styre hym and* and pay thy tithes
 confort hym to do hys offys *trewly in sad in the discharge
 techynge of holy wryt. *and opyn ensampyl of* of his office.
 holy lyf. For yf he do nat his offys wel! he is a
 þowsand-fold more cursyd þan suggettys wyp-
 690 drawyng here tythis. 3e! whan curatys don wel
 here offys./

¶ The thyrd fadyr *and modyr* ar þy bodily **.3^{us}. pater.**
 fadyr *and modyr* þat browzt þe forþ in-to þis world
 and þou schalt drede hem *and reuerence hem.* in
 695 wil word *and dede.*/ and in here nede help hem
 with þy catel. *and þy trauayle. and spende þy*
 flesh. *and þy blood!* for here sustinaunse. as þey
 dyde for þe whan þou myztyst nozt. And 3if þou
 do þis wel. þou schalt haue goddys blessyng. and
 700 all hys angelys. *and of alle good men and wymmen*
 in erthe. And if þou do nat þis worschype! þou
 schalt haue godys curs! *and alle hys seyntyngs. and*
 of alle good men *and wymmen* in erthe.

¶ And alwey haue mende on þe sorwe *and þe*
 705 trauayle þat þy modyr had with þe in beryng. *and*
 norschying for þe. and þerfore. loue here and do
 here reuerence in al þy lyf vp-on godys blessyng.

¶ Who brekys þe fourþe comaundement. vn-
 kende men. Froward men. *and rebel men.*/ Whi
 710 vnkende men. for þey helpe not. here eldrys as þey
 schuld do./ Why froward men. For þey wil take
 no gostly techynge. Why rebel men. For þey ben
 vnboxum to cryst *and his chyrche.*/

Forget not thy
 mother that bore
 thee, as thy hope
 is for God's bless-
 ing.

Breakers of this
 commandment.

Thou shalt do no
murder, of body,
or reputation ;

T. ¶ **The fifth** biddes us that we sla naman,
That is at say, bodili ne gastly nouthir,
For als mony we sla, in that at we mai,
210 Als we sklaundir or bacbite or falsly defames,
Or fandes for to confound tham that noght *serues*,
Or withdrawes lyuelade fra tham that nede haues,
If we be of haueing for to help tham.

nor withhold
the necessities of
life, if thou hast
wherewithal.

C. ¶ **Quintus est, Non occides**, in quo prohibetur nedum hominum
occisio, sed etiam vis injusta, proximi læsio tam spiritualis, quam
91 corporalis. Spiritualiter enim occidunt, qui proximis detrahunt, et
indigentibus denegant alimenta, et qui per malitiam opprimunt
innocentes.

L. **S**le noman with wykkyd wyl:
In word ne dede. lowde ne styl: } **Non Occides**

715 **P**e fyfte comaundement ys þis. þou schalt not **Quintum**
sle. vndirstonde þou wrongwysly noþer man **Mandatum**
ne womman ne child: neþer cristyn ne
heþyn. ne be fals hate. of herte. ne euyl sterynge. Extends to hea-
thens, and the
inciting of others.
ne counseylynge þerto ne doynge of dede: ne
720 mayntenynge of oþer mysdoers þerto. But loue
yche man parfytly in charite as þy self.

¶ Also þou schalt not sle þyn owne sowle be Self-murder of
the soul by mortal
sin.
consent to dedly synne. ne oþer menys be opyn
sklaundyr. and mayntenynge in synne. For who-
725 so-euyr doys þus: ys cursyd of god: and alle his
seyntys.

¶ Also froward prelatys and curatys. sle [fol. 9 b]
*mennys sowlys and bodyes be wythdrawynge Spiritual murder
by neglect of life
and doctrine.
of godys word. and ensample of holy lyf. For þey
730 may not lyve gostly in fayþ and oþer vertuys: but
be heryng and kepyng of godys word And þey
ar bounde vp-on peyne of dampnacioun to teche
þus godys word þat ys fode of mannys sowle.

¶ Also bakhyters and sowers of fals lesynggys Backbiting and
lying, strife-
stirring.
735 þat bryngge men at debat. and owt of charite
arn wykkyd men-sleers. For þey sle boþe bodys
and sowlys som tym many thowsandys.

¶ Also wikkyd extorsioneris and fals oppressoris Extortion that
makes poor men
blaspheme.
of pore men sle þeyr bodys wrongfully and her
740 sowlys be grucchyngge and vnpaciens and blasfem-
ynge of god whan þey take away falsly þeire godlis
be þe whiche here bodely lyf schuld be susteynyd.

¶ Also gret lordys and prelatys þat schulde Rulers in State
and Church
withstonde þe opun mysdoers. and do nat. but

P. *Secundum est, Non occides.* In quo explicite inhibetur illicita
personæ interemptio, commissa verbo, opere, vel favore: implicate
85 vero personæ injusta læsio inhibetur. Spiritualiter autem occidunt,
qui detrahunt, vel qui innocentes opprimunt vel offendunt.

Thou shalt not
commit adultery,
with kin or
stranger, single
or married.

T. ¶ The **s**ext commandement forbedes us to syn
215 Or forto foly fleshli with any woman
Outhir sib or fremned, wedded, or unwedded,
Or any fleshly knawying or deid haf with any,
othir than the sacrement of matermoyne escuse,
And the lawe *and* the lare of halikirke teches.

C. ¶ **S**extum est, **N**on mœchaberis, in quo prohibetur incestus
et omnis fornicatio, [*et omnis commixtio viri et mulieris*] quam sacra-
95 mentum matrimonii non excusat.

L. *raþer meynthenys hem þer-yn ar cursyd mensleers* upholding actual offenders.
for þey fauor and mayntene al þis. seþyn þey be
bowndyn to amend al þis. and may lyztly do hit
and do hyt not.

¶ *Who brekys þe fyfte maundement. Envyous* Breakers of this commandment.
 750 *men. wrapful men. and auerous men./ Why envious*
men. For þey haten here breþeryn. Why wrapful
men. For þey bakbytn here breþeryn. and why
auerous men. For þey help not here eunyn crystyn.

Synne þou not in leccherye } Adultery,
 755 *Consent þou not to þat foly* }

P *e sexte comandement ys þis. Thou schalt*
not do leccherye noþer in consent in hert ne inward or out-
spekyng ne in countenance withowte-forþ. ward, by act or
ne doying in dede. excusynge and iustifyfynge and consent,
 760 *mayntenyng of oþer men þeryn. Noþer in doyinge* of single or mar-
of symple Fornicioun be-twyx sengyl man ! and ried,
sengyl womman. Noþer in avowtry. ne in brek- or vowed to
ynge of chastyte. þat ys þe moste synne of alle chastity.
oþer. And 3yt þe lest of alle þre ys dampnable.
 765 *who-euer do yt with-owtyn ful repentaunce. as*
seynt Powl says.

¶ *Also froward ordynaries. and confessouris* Accused sin
þat norschyn men in þis synne for annuel rent. of spiritual judges
oþer worldly wynnyng. and bodyly welfare. and abrist-fathers
 770 *bre*kyn cursydly þis heste. For þey sellyn* [fol. 10]
sowlys to satanas for a lytyl worldly dryt. and in condoning
3eue hem leue to roty forþ in þis cursyd leccherye incontinence for
fro 3ere to 3ere. as longe as þey wyl pay mekyl. fixed money pay-
Or help to bere hem vp in extorsious ments or their
personal interest.

P. *Tertium est, Non mæchaberis.* In quo explicite inhibetur adulterium, et implicite fornicatio, quæ explicite prohibetur in *Deutero., xiiii.* ubi dicitur, *Non erit meretrix de filiabus Israel, nec scortator de filiis Israel.* Inhibetur etiam in eodem mandato omnis commixtio viri et mulieris, quam bona matrimonii non excusent. Omnis etiam voluntaria pollutio prohibetur, quocunque modo studiosæ vel voluntarie procurata.

L. F. CATECHISM.

E

Thou shalt not
steal.

T. ¶ The **seuent** comandement biddes us noght stele ;
 221 In whilk is forboden robbyng *and* reuyng,
 All wrangwise takyng or withhaldyng,
 Or hiding or helyng of othir men godes
 Ogayne thaire wit, and thaire will that has right
 to tham.

C. ¶ **Septimum est, Non facies furtum, in quo prohibetur omnis
 illicita contractio et detentio rerum alienarum contra voluntatem
 98 dominorum vel custodum earundem.**

L. ¶ To kepe þe fro lecchery haue mynde how
foul þy body schal be: whan *that* schal be wormys
mete. and how gret peynys of helle. þou schalt
suffre. but yf þou amende þe. Therfore fle ydyl-
nesse and occasions to þis synne. and Maystyr þy
780 flesch be trauayle wakyng and prayeris./

Avoid occasions
of this sin, and
keep under thy
body.

¶ Who brekys þe sexte comaundement Forny-
catouris. Auowtereris. and holours./ why forny-
catours for þey defoulyn here bodyes in leccherie
whylys þey ben sengyl. why avowtereris: For þey
785 brekyn þe sacrament of wedlok./ and why holours:
For þey wastyn here bodyes in lecchery.

Breakers of this
commandment.

Stele þou not þy neyȝbors þyng
with byng sellyng ne wrong-getyng }

Theft,

790 **TH**e seuynt commaundement ys þis. Thow
schalt do no þeste. þat ys mys-vsyng
of þyngys aȝen þe lordys wyl or apre-
uyng./ Than seþyn alle creaturis ar goodys. who
euer mys-dispendys myȝtys of sowle or body or ony
oper goodis agaynst godys law: ys a strong thef
and spiritually
from owners,
795 be godis ryȝtful dom. what-euer þe word flaterys./

¶ Also alle þat vsyn to dysseyue her neyȝbors
be fals mesurys. fals weyȝtys and deceytis and fals
opes: arn strong þefys and bakbyters be godys
lawe and mannys./ and ar holdyn to make resty-
800 tucious aftir here power and leue of bope of þese
synnys and of oper./

By false measures
and false oaths.

¶ Also al þo þat wast here godis in glotony
drunkenesse. pride. and lecherie. and in oper
vanytes: be parlowes theuys. for þey stele fro pore
to the wronging
of the poor.
805 men here sustynaunse./ For þe resydue of þese
godys ouer here owne nede: ys pore mennys lyf-

P. *Quantum est, Non furtum facies.* In quo explicite prohibetur
clandestina detractio rei alienæ invito domino: implicite vero
96 omnis injuriosa, seu per fraudem, seu per usuram, seu per violentiam,
seu per metum, rei usurpatio alienæ.

Thou shalt not
bear false witness
against thy
neighbour.

T. ¶ The aughtand biddes us we sall bere
No fals wittenes ogayne our euen-cristen ;
In whilk is forboden al maner of lesyng,
Fals conspiracie, *and* forsweryng,
Whare-thurgh our euen-cristen mai lese thair catell,
230 Faith, favour, or fame, or any thing elles,
Whethir it be in gasteli or bodili godea.

C. ¶ Octavum est, Non loqueris falsum testimonium contra
proximum tuum, in quo prohibetur omne mendacium et per-
101 jurium, maxime quod aliis est damnosum.

L. lode./ and he þat defrawdys þat good! is a thef
and a man-qweller as þe wys man seys./

¶ Also al þo. þat drawe riche mennys almes. Withdrawing alms from the poor on the pretext of holy uses.
810 fro pore bedrede men *and* pore febyl *and* crokyd
and blynde vndyr colour of holynesse to hem þat
haue no nede þer-to! arn strong theuys. *and* *man- [fol. 10 b]
qwellers. for þey take þe godys agayn godys lawe.
be whyche! pore men schuld be norischid. and so
815 þey ar thefys agayn ryche men *and* pore, *and* robbe
men of feyth *and* good beleue.

¶ Also lordys *and* maystrys þat wypholdyn Lords and masters withholding servants' wages.
here seruauant hyre whan þey haue trewly do here
seruyse! ar strong þefys be goddis lawe./

820 ¶ Also seruauuntys þat falsly do here maystir Servants taking their masters' wages, and not doing work truly. All that falsely do their office.
werke *and* take fully here hyre arn thefys be godis
dom. Also alle þat do falsly here offyce spiritual
or temperal. *and* takyn here fulle profyt þerfore!
ar thefys be godis dom.

825 Who brekys þe seuynt comaundement. Me- Breakers of this commandment.
chers. Robbers. *and* extorcioners. Why mechers.
for þey stelyn priuily. Whi robbers. for þey robbyn
opynly. whi extorcioners. for þey spoynyn men of
here good falsly.

830 **F**als wytnesse þow noon beere } False witness for love or hate, fear or favour, is renouncing God and going over to the devil;
þy neyfbore wyttyngly to dere }
[T] he eyzten comaundement is þis. þou schalt
not speke fals wytnesse ageyns þy neyfbore.

And he þat for-swerys hym for hate. or for loue.
835 drede or wynnyng! for-sakys god almyzty *and* be- and specially of those who force men to this sin.
takys hym to þe fend body *and* sowle. *and* to peyne
with-owt ende Namely al þo. þat constreyne men
to for-swere hem be here gret lordschip *and* power.
and gretly rewardys hem þerfore.

P. *Quintum mandatum est, Non loqueris contra proximum tuum falsum testimonium.* In quo explicite prohibetur falsa testificatio
100 ad indignum contra merita promovendum. In hoc etiam mandato
omne mendacium, sed perniciosum præcipue, condemnatur.

Thou shalt not
covet thy neigh-
bour's house or
land,

T. ¶ The neynd is, that we noght yerne our neghtebur
house ;

In whilk is forboden all urangwise couatise
Of land, or of lithe, or of ought elles,

235 That mai noght be lifted ne raised fro the ground;
Als thing that is stedefast, *and* mai not be stirred.

nor his wife,
maid or servant,
ox or aas, or any
of his *bona*
mobilia,

¶ The tend *and* the last is, that we yerne noght
The wife of *our* neghtebur, ne of our euen-cristen,
Ne his maiden, ne his knaue, his ox nor his asse :

240 In whilk is forboden us to yerne or to take
Ony thing that may be stirred of othir men godes,

C. ¶ *Nonum est, Non concupisces domum proximi tui, in
quo prohibetur cupiditas cujuscunque rei immobilis proximi tui.*

¶ *Decimum est, Non desiderabis uxorem ejus nec servum
nec ancillam, non bovem, non asinum, nec omnia quæ ipsius
105 sunt, in quo omnis cupiditas rerum alienarum mobilium con-
demnatur.*

- L.** ¶ Also al þo þat lyes on crist. seyyng þat he was wordly lord. as clerkys ar now[.] breke fowle þis heste. For crist hym-self seþ. þat his kyngdom ys not of þis world. and of his kyngdom schal neuer be ende Also alle þat sey. þat cryst beggyd
 845 of men. as sum religious dos now! here fals wytnesse agayn crist ours best neyþore. For be goddis owne commaundement. among his pepyl schuld no begger be./ and 3yt crist nedyd not to begge þus.
- 850 ¶ Also alle þo þat seþ þat newe religious foundyd of seyntis ys better þan glene religious of priesthod þat crist made hym-self arn fals witnesse. and blasfemys god.

It is a gross breach of this commandment to assert that our Lord exercised secular lordship, like the clergy;

or that he begged, like the mendicant orders;

or to exalt the regular orders, monks or friars, founded by saints, above clean livers in the priesthood, instituted by Christ himself. Breakers of this commandment.

- Who brekys þe eyzten maundement. lyers
 855 gloseris. and fals qwestmongeris. Whi lyeris. for þe[y] hatyn þe trewþe. why gloseris. For þey hydyn þe trewthe And why fals qwestmongeris. For þey sellyn þe trewthe./

- 860 **T**hy neyþours wif coueyte þou noȝt! } [fol. 11]
 with here to synne in dede ne þoȝt. }

Thy neyþoris hows. wenche ne knaue
 Coueyte hem noȝt. ne his goodys to haue }

- 865 **T**^[h]e nynthe comaundement and þe tenthe ar these. Thow schalt not coueyte þy neyþborys wyf. ne his hows ne his seruauant ne his maydyn./ ne his oxe ne his werk-best. ne ony thyng þat ys his. For þe rote of synne and wrong couetyse stondys in þe herte./ Therefore god forbedys! euyl couetyse and wyl of helle. For 3if

- P.** *Sextum mandatum est, Non concupisces bonum proximi tui: supple, cum ejus injuria. In quo mandato implicite inhibetur cupiditas possessionis immobilis, Catholici cujuscunque præcipue.*
 105 *Septimum mandatum est, Non desiderabis uxorem proximi tui, non seruum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt. In quibus verbis omnis cupiditas possessionis rei alienæ quantum ad res immobiles condemnatur.*

or chattels not
our own of right;

- T.** As robes or richesse, or othir catell
That we have no gode title, ne no right to.
For what thing so we gete, or tas on othir wise,
245 We mai noght be assoiled of the trespas,
Bot if we make assethe in that at we may
To tham that we harmed, withaldand thair godes.
And in cas that we have thurgh fals atthes,
Als in assizes or othir enquestes
250 Wittandly *and* willfalli gere our euen cristen
Lese thaire patrimoyne, or thair heritage,
Or falsly be desesed of land or of lithe,
Or fals diuorce be made, or any man dampned,
Of all we do, that we may, unto the party,
nor is there absol-
ution without
making satisfac-
tion,
nor in cases re-
served, except by
the bishop or his
commissary.
255 Yit may we noght be assoiled of our false athe,
Bot of our bisshop or him that has his power,
For swilk cas is riuely reserved til him seluen.

-
- C.** ¶ Et sciendum est quod injusti contractores rerum alienarum,
et qui per potentiam aut cautelas alias faciunt maliciose et injuste
homines perdere quæ sunt sua, absolvi non possunt, donec damni-
110 ficatis satisfaciant juxta vires, quia non dimittitur peccatum nisi
restituatur ablatum. Sed qui sunt perjuri in causis matrimoniali-
bus et in juratis et in assisis, ubi de morte hominis, mutilatione
membrorum, vel exhæredatione agitur, etiamsi læsis satisfecerint,
absolvi non possunt ab inferiori, quam ab episcopo suo diocæsano,
115 vel ab eo cui episcopus super hoc specialiter commiserit vices suas.

- L.** þat be wel kepte fro euyl desyre of *oper* mennys
 goodys yt ys lyzt to hold owt alle wrongis *and*
 harm *and* synne. And þow þe world know þe not
 or punysch þe not for þy trespass: 3it leue al for
 drede *and* reuerence of god. And if þou fynde
 875 ony thyng þat þy neyzebore hap lost: restore yt
 agayn. For ellys it is þeste as seynt Austyn seys./
 And yf þou breke þese comaundementys or ony of
 hem alle. also (*al so*) sykyr as god ys god. but þou
 amend þe in þis lyf. þou schalt be dampnyd in helle
 880 in body *and* sowle withouten ende. þow þou haue a
 þowsand bullys of pardoun lettris of fraternite and
 Chauntres aftyr þy deth. And also (*al so*) sekyl as
 god ys god. 3if þou kepe wel þese comaundementis
 þou schalt haue þe blysse of heuyn in body *and*
 885 sowle with-owten ende. þow þou haue neuer bulle
 of pardoun./ ne letter of fraternite. ne Chauntre
 aftyr þy dep. Therefore kepe hem wel. *and* do þe
 werkys of mercy. to þe nedy pore neyzebours. and
 þe erytage of heuyn ys þyn be graunt of cristys
 890 gospel. aselyd with his precious blod þat may neuer
 be fals: for no creature in erthe ne in heuyn.
- Who brekys þese to comaundementes *and*
 þe laste./ þey þat wrongfully coueytyn ony thyng in
 herte: þow þey don yt nat in dede. And þey þat
 895 wrongfully in herte coueytyn. *and* to here power
 don hit in dede. And also þey þat han in herte
 lust *and* lykyng of suche wrongful coueytyng.
- Contra concupiscentes domum proximi &c
 ysa. 5°. deut°. 5°. / 19°. / 27°. / 3° re[gum]. 21° de
 900 acab. concupiscente vineam naboth./

Restore things
lost.

Punishment for
persistent breach
of commandments
is altogether as
sure as God is
God.

Endless bliss for
keeping them
without the pope's
pardon, or being
enrolled in an
order, or masses
sung after death.

Breakers of the
two command-
ments against
coveting.

Latin note.
Examples of
covetousness.

P.

(Not in P.)

T. (*Nothing in original to correspond with L.*)

[fol. 11 b]

Latin note.
Examples of
adultery.

L. **Contra adulterium. exo. 20 / deut. 22. prover. 6. / sapien. x. 2. reg. 11. / 12. / Adulterium dauid fuit multipliciter punitum. p[rim]o. puer conceptus in illo adulterio fit mort[u]s propter hoc peccatum. [H]aman filius suus cognouit thamar sororem suam. et propter hoc absolon interfecit eum. / Item absolon fugauit patrem suum & regno. / et prius cognouit decem vxores dauid patris sui in ierusalem. / et deturpauit eas in conspectu populi.*

Rhymed promise
to those who keep
the command-
ments.

910 **T**hese ar þe comaundementys ten
þat god ȝaf to alle men:
Mekyl ioi schal be to hem.
þat kepe wel and trewly hem.

The joys of
heaven,

For schult be callyd godys sonys. or his douȝtris
915 and schulle regne with crist here god and here
fadyr in his mageste and so be broþerys and sus-
trys with angelys. and lyk to hem þat ar bryȝter
þan þe sunne hemys. / schynnyng euer in ioi with-
outen ende. Ful wo þan schul þey be þat forsake

and paine of hell.

920 swyche a cumpany þer merthe lastys euyr. for a
schort delyt of þe flesch: and for a lyte wyl of þe
herte þat he wyl not ȝeue to hys god. And aȝtyr-
ward for þat schort delyt brenne in helle fyre as
longe as angelis and holy seyntis make mery in
925 heuyn with here lord god þat is euer-more. And
þan schulle þey sey eche tyl oþer thorwȝ trew dom
of god. wo to vs. wo to vs: euyr brennyng in
byttyr fyre. For we haue deseruyd non oþer hyre.
and þerfore derknesse haȝ swolwyd vs. þat we
930 schul neuer se: þe day of amendinge. ¶ Ther-
fore kepe we þese comaundementes of god in drede
of hym: þat we for-ȝete hem not. For whan man
dredys not: he sone for-getys þat he schulde do.
Therfore kepe we þese comaundementes and god
935 schal þanke vs. For who-so kopis hem with al

- L.** his herte: he doþ more kendenesse to god: þan
 ony broþer may do to anoþer And also yf he
 kepe hem not he doþ to god more vnkendenesse
 þan ony broþer may do to anoþer. For more vn-
 940 kendenesse may no man do: þan for to grucche
 and set lytyl pris be þe comaundement of his lord
 þat is his maker. and made hym thorwe his kendenesse
 lyk to hym-self in schap. and to haue þe
 blysse of his godhed And yf we with-stand þat
 945 lord þat made vs for oure owne profyt: we do þe
 most vnkendenesse þat may be wrozt./ Therefore
 ho-so felys hym agreuyd in ony of þese: his
 medcyn most *be to amende hym and breke ham
 no more in as moche as he may and be euer sory
 950 whan he thynkys þat he has brokyn ony of hem
 not only for þe payne þat he haþ deseruyd: but
 for he haþ greuyd god so vnkendely. And þan þe
 grace of god schal lyzt vpon hym And blyssid be
 suche a remedy þat þorw3 foul wyl vnkendely:
 955 and wykkyd is wrozt: þorw3 ordeynynge of good
 wil. ys for3evyn. And yf þou wilt ordeyne þy wil
 to haue for3efnesse: loke þou withstande sadly
 þe furst begynnynge of þe temptacoun of þe fend
 and not consent to hym for nothyng with þy wyl.
 960 whan þou art temptyd and þan þou schalt lyztly
 ouercom hym and þou schalt ioie be-for god: for
 þat good wyl./ For as many temptaciouns as þou
 withstondis for godys sake: as many crownys
 wyynnyst þou of god./ Fayn þan may þou be to
 965 thynk whan þou art temptyd. and sey to þy self.
 a [1] now I may chese wheþer I wyl falle with a
 heuy byrden toward helle: and y consent to þe
 fend: Or ellys to be lyfted vp with a glorious
 corone toward god / Ilke man þat haþ resun: wot
 970 wheþer ys better to chese./ And þerfore no man
 may be excusyd./

The unkindness
 of not keeping the
 commandments
 of God,

who has shown
 kindness to us.

The remedy
 thereof.
 (fol. 12)

These ten commandments are comprehended in the two commandments of the Gospel.

T. ¶ This ten Comandementz that I haue nowe rekend
Er umbilouked in twa of the godspell,

LUCE x°. CAP°.

260 The tane is we love god ouer al thinges,
The tothir that we love our euen-cristen als we do
oure selven.

For god augh us to love halye with hert,

With al our might, with al our thought, with word
and with deid :

Our euen-cristen als wa augh us to loue

265 Un-to that ilk gode that we loue us selven,

That is, that thai welefare in bodi *and* in saule,
And cum to that ilk blisse that we think to.

Who-so dos this twa fulfills the othir.

The seven sacramenta,

¶ **THE THIRD THING OF THE SEX** that I first touched

270 Is the seuen sacramentz that halikirk gifes

C. ¶ **Hæc autem decem mandata prædicta** in duobus mandatis Evangelii virtualiter includuntur, quæ duo sunt dilectio Dei et proximi.

120 ¶ Deum enim debet quilibet Christianus principaliter ex toto corde diligere, et plus amore quam timore; et proximum suum sicut seipsum, id est ad omne bonum ad quod diligit semet ipsum.

¶ Et qui hæc duo perfecte observat, omnia decem mandata adimplet.

124 ¶ **Tertio sciendum, est quod tres sunt virtutes principales**

[The authorized English does not here keep to the order of the original Latin, where the Theological and Cardinal Virtues come after the Commandments, and before the Sacraments.

For the sake of more easy comparison, the lines here omitted, C. 126—151, are printed with the English, but the lines are numbered as they follow in the original. Post page 76.]

152 ¶ **Quarto septem sunt gratiæ sacramenta, videlicet baptismus, confirmatio, eucharistia, pœnitentia, extrema unctio, ordo,**

L. ¶ These ten comaundementis þat y haue reknyd.
ar closyd in two of þe gospel./

The on ys þis. þat we loue god ouer al þyngis./
975 þat oþer is: þat we loue oure owyn evyn-cristyn
as oure self./

God vs owe to loue for hym self holly with al
oure herte.

with myzt: and with al oure thoht with word. and
with dede./

Also we owe to loue oure euyn-cristyn for god.
and to coueyte. and to wille hem þe same good þat
we loue oure self to.

980 þat is: þat þey wel fare in body and sowle.
and com to þat blysse þat we þynke to come to.
who-so doþ þese two: fulfillþ al þe oþer./

Þe prydde þyng of þe sex to know god almyhti
ys þe seun sacramentys / of holy chirche
þat he geuys

P. His autem decem mandatis duo superaddit evangelium : Dilectionem scilicet Dei et proximi.

- 111 Deum diligit, qui dicta mandata ex amore, non timore pœnæ, principaliter custodit. Proximum autem debet quilibet diligere, sicut semetipsum. Ubi hæc conjunctio "*sicut*" non dicit æqualitatem, sed conformitatem, ut videlicet diligas proximum tuum ad
- 115 quod teipsum, hoc est, ad bonum, non ad malum; et quomodo teipsum, hoc est, spiritualiter, non carnaliter, secundum quod carnalitas dicit vitium. Item quantum teipsum, hoc est, in prosperitate et adversitate, sanitate et infirmitate. Item quantum teipsum respectu temporalium, pro tanto; ut plus diligas omnem
- 120 hominem et singulum, quam omnem affluentiam temporalium. Item sicut teipsum, pro tanto, ut plus diligas proximi tui animam, seu animæ salutem æternam, quam tuam vitam propriam temporalem; sicut animæ tuæ vitam debes vitæ tuæ carnis præponere. Item qualiter teipsum, ut videlicet omni alii in necessitate subvenias, sicut tibi velles in necessitate consimili subveniri: hæc omnia intelliguntur, cum dicitur, *diligas proximum tuum sicut teipsum*.

Septem etiam sunt *Gratiæ Sacramenta*, quorum dispensatores Ecclesiæ sunt prælati, quorum Sacramentorum quinque debent

	T.	Thurgh prelates and othir prests that has the power.
Including matrimony.		Of whilk seuen, the first fyve ilk a cristen man Augh lawfully to take aftir his eld is ; And twa lies in thair wille that ressayves tham,
Baptism	275	¶ The first sacrement of seuen is our baptisme, That we take the first tyme that we becum cristen, In whilk bathe the first syn that we er born with,
washes away original and actual sin.		And alkyn othir syn, is wasshen oway, that we er filed with ar we take it ;
	280	And the trouthe of halikirk is taken thare-in Withouten whilk na synfulman saule may be saued.
Four conditi- ons necessary to the right adminis- tration.		And to this sacrement falles foure thinges, If it sal rightly be taken als halikirk techis :
1. Form of words.		Ane is right saying <i>and</i> shap of the wordes
	285	That him augh for to sai, that gyffes this sacrement
		That er thise : I BAPTIZE THE IN THE NAME OF THE FADIR & THE SON, & THE HALI GAST.
2. In water.		¶ Another is, that it be done anely in water, For nanothir licour is leuefull tharfore.

C. et matrimonium ; quorum quinque prima ab omnibus debent
recipi Christianis, sed duo ultima ordo, videlicet, et matrimonium
156 sunt voluntaria.

¶ Et ista sacramenta sunt per prælatos et sacerdotes tantum-
modo dispensanda : excepto solo sacramento baptismi, quod in
articulo necessitatis potest et debet a quacunque (*" quocunque."*)
160 MS.) persona indifferenter ministrari, viro vel etiam muliere, ser-
vatis omnino quatuor conditionibus infrascriptis.

¶ In baptismo quidem deletur omne peccatum tam originale
quam actuale ; et fides suscipitur sine qua nemo salvari
potest.

¶ Sunt autem in baptismo quatuor principaliter observanda :
166 viz. forma verborum, ut Ego baptizo te in nomine Patris et Filii
et Spiritus Sancti.

¶ Item quod fiat in aqua et non in alio liquore.

L. þorwꝛ prelatys. and oþer prestys þat haue power
þerto./

986 Of whyche seuen þe fyrste fyue eche man cristyn
owe lawfully to take after þat he old ys./

And tuo ly in here wil þat resseyuit hem.

The fyrste sacrament of þe seyn ys oure baptame

990 þat we take furst. whan we be-come cristyn.

in whiche byrthe. boþe þe fyrst syn þat we be
born yn.

and al maner oþer synnys ar waschyn a-way :

þat we be fowlyd yn : er þat we yt take.

And þe trowþe of holy chirche *ys takyn þeryn.

[Vol. 12 B]

995 withowtyn whiche no man þat is sinful in sowle
may be sauýd.

And to þis sacrament fallyþ foure þynges

yf it schal ryȝtful be take as holy chirche techys./

On ys ryȝt seyng and scharp of wordys

þat hym owys for to say þat gyfys þis sacrament
þe whiche ar these.

1000 I baptize þe In þe name of þe fadyr. and þe sone.

and þe holy gost./

Anoþer is þat yt be don only in watyr

For noon oþer lycour ys lefful þerfore.

P. recipi ab omnibus Christianis, utpote baptismus, confirmatio,
131 pœnitentia, eucharistia suo tempore, et extrema unctio,

[From this place P. is printed without reference to the proper sequence
of the text, in order to correspond with T.]

3. Intention in the minister.

T. ¶ The third is, that he that gyffes this sacrament
Be in wit and in will for to gyff it.

4. Not to be iterated,

¶ And the ferthe is, that he that takes it
Be nouthir of lered, ne of lawed, baptized before;
For if the prest be in were of him that sal
take it,

[fol. 296 b]

but in case of
doubt, to be ad-
ministered with a
conditional form.

295 Whethir he be baptized *or he be noght,
Than sall he sai the wordes upon this wise—
If thou be noght baptized, I baptize the
In the name of the fadir *and* the son and the
haligast.

In Confirmation
bishope confer
the grace of the
Holy Ghost upon
those who receive
the Sacrament, to
strengthen them
against the devil;

¶ **THE SECOND** sacrament is confermyng
300 That the bisshop gives to tham that er baptized,
That giffes thurgh his power to tham that tas it

The grace and the giftes of the haligast
To make tham mare stalworth than thai ware
before

To stand ogaynes the fend, *and* dedely syn,

and this only
bishope, as suc-
cessors of the
Apostles.

305 That nane has power to do bot bisshop allane

That has the state *and* the stede of *cristes* apostels.

Penance is
genuine repent-
ance.

¶ **The third** sacrament is cald penance,
That is sothefast forthinking we have of our syn

C. ¶ Item quod baptizans habeat intentionem baptizandi, et quod baptizandus non sit prius baptizatus.

¶ Et si dubium fuerit, dicendum est, Si non es baptizatus, Ego
172 baptizo te in nomine Patris et Filii et Spiritus Sancti.

¶ **Virtus et effectus confirmationis** est conferre gratiam Spiritus sancti et virtutes homini baptisato, ad augmentum, fortificationem, seu roborationem contra diabolum et peccata.

176 ¶ Hoc autem sacramentum tantum dari potest ab Episcopis qui locum tenent Apostolorum.

[In the Latin of the Convocation, the Sacrament of the Eucharist follows Confirmation. See post page 66.]

180 ¶ **Pœnitentia** est peccata plangere et ea ulterius non com-

- L.** The prydde ys. þat he þat ȝeuys þis sacrament
be in wyl *and* wyt for to ȝeue yt.
- 1005 ¶ The ferthe is þat he þat takys yt
be nyȝer of leryd ne lewd baptyȝed be-fors./
And yf þe prest be in dowte of hym þat schal
tak hit
wheȝer he be baptyȝid or noȝt:
þan schal he seye þe wordys in þese wyse./
- 1010 ȝif þou be not baptizid: I baptyȝ þe
in þe name of þe fadyr. *and* þe sone. *and* þe holy
gost.
- ¶ The secunde sacrament ys confermyng
þat þe byschop ȝyuyþ to hem þat ar baptyȝid
in þe whyche he ȝeuyþ þowȝ his power to hym
þat takys hyt
- 1015 be þe grace *and* þe gyftis of þe holy gost
þat is of godis graunt to make hem more stalworþ
þan þey were be-fors.
to withstonde þe fende *and* alle dedly synmys.
That sacrament owys noon to do. but þe byschop
alone.
þat haþ þe stat *and* þe stede of cristys apostyl.
- 1020 ¶ The prydde sacrament is clepyd Penance
þat is soþfast forthynkyng þat we haue for oure
synmys

The bishop, by the
grace of the Holy
Ghost, which is of
God's grant,
gives to those
who receive the
sacrament to be
stronger than
before.

P. 131

baptismus, confirmatio, pœnitentia,

- T.** Withouten will or thoght to *turne* ogayne to it.
 And this behoues haue thre thinges if it be
 stedefast :
1. Contrition. 311 Ane is sorow of *our* hert that we have synned ;
 2. Confession. Anothir is open shrift of our mouth how we haf
 synned,
 3. Satisfaction. And the third is rightwise amendes makynge for
 that we haf synned.
 This thre, with gode will to forsake our syn,
- 315 Clenses us *and* wasshes us of alkyn synnes.
- The Sacrament of
 the Altar is
 Christ's body, as
 whole as when he
 first took it.
- The ferthe** is the sacrement of the auter,
 Cristes owen bodi in likeness of brede,
 Als hale as he toke it of that blessed maiden ;
 Whilk ilk man *and* woman, that of eld is,
- It ought to be
 receiued at Easter,
- 320 Aught forto resceyve anes in the yhere,
 That is at sai, at paskes, als hali kirke uses,
 When thai er clensed of syn thurgh penaunce,
- except for reason-
 able cause,
 which must be
 made known to
 the minister.
- Of payne of doying out of hali kirke.
 Bot if thai forbere it be skilwise cause,
- 325 That aught to be knawen to thaim that sal
 gif it,
- Worthy reception
 is salvation,
 but unworthy is
 damnation.
- For he that takes it worthili, takes his salvation,
 And who-so unworthili, takes his dampnation.

C. mittere, cujus tres sunt partes, scilicet cordis contritio, oris conf-
 fessio, et operis satisfactio.

Contritio debet esse devota intima et amara.

¶ **Confessio** debet esse humilis, nuda, et integra, declarans
 185 facti circumstantias peccatum aggravantes.

Satisfactio est libens et læta adjunctæ poenitentiae completio.

Sed frequens et amara debet esse peccati recordatio, per quod
 188 quis ingratis suum præsumpsit offendere Redemptorem.

178 ¶ **EUCHARISTIA** est vivum corpus Christi: et illud, si digne
 sumatur, sumenti proficit ad vitam æternam, si indigne sumatur
 180 ædificat ad gehennam.

L. wyþ-owt wyl or þoȝt to turne agayn þerto./
And þis be-houys haue þre thyngys ȝif hit be
stedfast./

On ys sorw of herte of þat þat we haue synnyd.

1025 Anop̃er ys opyn schryft of oure mowþ how we
haue synnyd.

The þyrde is amendys makynge for þat we
haue do.

These þre with good wil for to forsake oure
synnys

clensys vs and weschys vs ðf alle maner synnys.

¶ The ferþe ys þe sacrament of þe awter

1030 cristys owne body in lyknesse of bred.

ryȝt as he tok yt. of þe blyssyd Maydyn Marie
whiche euery man þat ys of elde :

owe to resseyue onys in þe ȝere.

þat ys to seye at Paske as holy chirche vsyþ.

1035 whan þey ar clensyd clene of synn thorwȝ
penaunce.

vp[on] peyne of doying out of holy chirche.

but ȝif þey for-bere yt for ony skylful cawse.

þat owyþ for to be knowyn to hym þat schal ȝeue
hyt.

For he þat takys yt worthyly takys hit *to hys
saluacioun.

1040 And who þat takys yt vnworþily : he takyþ hit
to his da[m]pnacioun

The Body of
Christ is just as
He took it of the
Blessed Virgin.

Those who receive
worthily, receive
to their salvation ;
[fol. 13]

and those who
receive un-
worthily, to their
damnation.

P. 131 p̃nitentia, eucharistia suo tempore, et extrema unctio,

Extreme unction,
or anointing of
those of a reason-
able age who
appear to be in
danger of death.

T. The fift sacrament is the last enoynting
With oyle that is halowed *and* handeled of prest

330 To tham that he wate er of skillwise elde,
And that he seis sikerly in peril of dede,
In lightenes and alegeaunce of their sekenesse,
If god wil that thai turne ogayne until hele,
And als in forgyuenesse of venyale synnes,
335 And in lessyne of payne, if thai passe hethen.

Rightful ordering
empowers men to
serve according to
their degree,

¶ **The sext sacrament** of halikirke is Ordir,
That giffes power to tham that rightwisely tas it
For to serve in halikirk aftir thair state is,
And to tham that takes the ordir of prest

and priests to
minister the sacra-
ments allotted to
them.

340 For to serve *and* for to minister sacrament; of
halikyrk, that to tham falles
Aftir the state that thai haue, *and* thair degree
askes.

Matrimony joins
together man and
wife so long as
they both shall
live, as a remedy
against sin and a
means of grace.

¶ **THE SEVENT** sacrament is Matirmonye,
That is, a lawefull festenyng betwix man *and*
woman,

At thair bother assent for to lyve samen
345 Withouten ony lousyng to thair life lastes,

In remedi of syn, *and* getyng of grace,
If it be taken in gode attent and clenness of lif.

C. ¶ **Extrema Unctio** est pœnæ spiritalis aliqualis alleviatio
quæ tantum debet dari adultis, qui gravis infirmitatis indicibus
192 videntur mortis appropinquare periculo, tamen, si potest commodè
fieri, detur dum infirmi sunt compotes rationis.

¶ **Ordo, rite collatus**, dat potestatem rite ordinatis minis-
trandi in ecclesia et conferendi ecclesiastica sacramenta—unicuique
196 juxta statum et ordinem quæ suscepit.

¶ **Matrimonium** est viri et mulieris conjunctio individua,
vitæ retinens consuetudinem, et in isto sacramento etiam confertur
gratia si puro corde et sincero animo contrahatur.

- L.** ¶ The fyfte sacrament ys. þe last anoyntyng.
with oyle þat is halwyd and handlyd of prest
to hem þat arn of skylful elde.
and semyn in perel of dep :
- 1045 in lyztnesse and aleggraunce of here seknesse
yf god wile þat þey turne agayn to þe hele /
and also in forþefnesse of venial synnys.
and in lessyng of peyne yf þey passe hens.
- ¶ The sexte sacrame[n]t of holy chirche is. ordyr
- 1050 þat geuys power to hem þat ryztfully takyn hit
for to serue in holy chirche aftyr her stat ys.
and to hem þat takyn þe ordyr of prest
for to synge messis. and for to mynystre þe
sacramentes of holy chirche
þat to hem fallyn aftyr þe stat þat þei han and
here degre askyþ.
- 1055 ¶ The seuent sacrament and þe last ys. Matrimony.
þat ys a lawful fastnyng be-twyx man and
woman
at here bothe assent. for to lyue to-gydyr
whyle here boþe lyuys wyl laste withoute eny
partyng
in remedy of synne and getyng of grace :
- 1060 yf hit be taken of good entent : and clenness of
lyfe.

-
- P.** quæ tantum illis dari debet, qui gravis infirmitatis indicibus videntur mortis appropinquare periculo : veruntamen si fieri potest, detur dum fuerint compotes mentis et rationis. Et si contingat
- 135 eos phrenesi, vel quacunque alienatione mentis laborare ; si ante alienationem erant de sua salute solliciti, consulimus nihilominus eis hoc sacramentum fiducialiter ministrari. Credimus enim et experimentis didicimus, quantumcunque phrenetico (si tamen sit prædestinationis filius) istius susceptionem, vel ad habendum
- 140 lucidum intervallum, vel ad spirituale commodum, utpote ad augmentum gratiæ, profuturum.
- Sunt duo alia sacramenta, scilicet, ordo et matrimonium. Quorum primum perfectis convenit : secundum vero novi testamenti tempore solum convenit imperfectis ; et tamen per ipsum ex vi
- 145 sacramenti credimus largiri gratiam, si sincero animo contrahatur.

The seven works
of mercy,

**T. ¶ THE FERTHE THING OF THE SEX TO KNOW GOD
ALMIGHTEN,**

That us behoues fulfill in al that we mai,
350 Is the seuen dedis of merci until our euen-cristen

That god sal reherce us upon the dai of dome,
and wit how we haf done tham here in this lyfe,
Als saint matheu mas mynde in his godspell.
—xxv°. capitulo.—

to the hungry, ¶ Of whilk the first is to fede tham that er hungry.

the thirty, 355 ¶ That othir, for to gif tham drynk that er thirsty.

the naked, ¶ The third, for to clethe tham that er clatheless.

the strangers, ¶ The ferte is to herber tham that er houselesse.

the sick, ¶ The fifte, for visite tham that ligges in sekenesse.

the prisoners, ¶ The sext, is to help tham that in prison er.

the dead. 360 ¶ The sevent, to bery dede men that has mister.

¶ Thise er the seuen bodily dedis of merci
That ilk man augh to do that is mighty.

¶ UNDE VERSUS, vestio, poto, cibo, redimo, tego,
colligo, condo.

**C. ¶ Item sex sunt opera misericordiæ quæ in evangelio
recitantur.**

202 ¶ Primum est pascere famelicum.

¶ Secundum potare sitientem.

¶ Tertium hospitare peregrinos et pauperes.

¶ Quartum vestire nudum.

206 ¶ Quintum visitare infirmum.

¶ Sextum consolari carceri mancipatum.

¶ Et septimum colligi potest ex Tobia, videlicet, sepeliri
corpora mortuorum.

L. Septem opera corporalia misericordie

The ferthe thyng of þe sex to know god
almyȝthi

is. þat vs be-houys to knowe

þe seuen dedys of mercy bodyly *and* gostly.

and to fulfyllen hem in al þat we may.

1065 *and* do hem to our euyn-cristen vp-on peyne of
dampnacioun.

For god schal reherce hem to vs at þe day of dom.

and se how we haue don ham to our euyn-cristyn.

as seynt Mathew seȝþ in þe gospel./

Of þe whiche þe fyrst ys to fede hem þat be
hu[n]gry.

1070 That oper is. to ȝeue hem drynke þat be þursty.

The þridde for to cloþe hem. þat ben cloþles.

The ferthe is. to herberwȝe pore men. þat ben
herberwȝles.

The fyfte to conforte *and* helpe men in prisoun.

The sexte is to visite *and* conforte hem þat be
seke.

1075 The seuent is. to bery hem, þat haue nede.

Al maner of men ben holdyn be godys lawe

to do þese seuen bodyly werkys of mercy.

vp-on here power. *and* who-euer do þese werkys
of mercy trewly

be his power: he schal haue þe blysse of heuyn

1080 as crist sayþ in þe gospel. *and* schewis openly.

Promises to those
who do these
works to the best
of their power,

P. Sex autem Opera Misericordie ex Matthæi evangelio patetiunt,
quæ sunt :

Pascere famelicum, hoc est, famem habentem.

Potare sitibundum.

150 Hospitio recipere peregrinum.

Vestire nudum.

Visitare infirmum.

Consolari carceri mancipatum.

155 Septimum vero ex Tobia colligitur, quod est, Sepelire mor-
tuum corpora.

T. (*Nothing in original to correspond with L.*)

- L.** Therfore sayþ Crist whan þou makyst a feste or a
 1082 calle noon to þe ryche men. [soper
 to the poor but pore men. Febyl. Crokyd. and blynde.
 And hit schal qwytt to þe in þy laste day.
 [fol. 13 b] 1085 ¶ And *also be þe prophete ysaye god seyes.
 Breke þy bred to þe hungry and bryng in-to þyn
 hows nedy men.
 and needy. and þo þat haue noon hous of here owne.
 whan þou seist a nakyd man hele hym :
 and dispise not þy broþer.
 The cursedness of those [friars]
 who snatch rich
 men's alms away
 from the poor. 1090 ¶ lord how cursyd be þe ypocritys. þat be fals
 ypocrisy.
 ravischyn ryche mennys almes fro pore nedy men.
 where god byddis almes be don! and drawys yt
 to hem self to make nedles howsya.
 and grete festys to ryche men. and opir vanitees.
 Hit semyþ þe fend bryngis yn suche ypocritys to
 disseyue þe ryche men
 1095 of here almes. and of feyth. and of cristis gospel.
 For in almes wel don! stondys moche remissioun
 of synnys.
 þerfore þe fend castys be sotel ypocrisy! to for-
 do þys almes.

Causa monens ad opera misericordie

The example of
 Christ and our
 own reason should
 stir us to do those
 works.

- A** general steryng be Crystys lyf and Resun
 for to fulfille þese werkys of mercy.
 1100 ¶ Furst men schuld wilfully fede pore hungry men
 and prusty.
 For in þat! þey fede iesu Crist as he hym self
 sayþ in þe gospel.
 And also Iesu crist gyfys body and sowle lyf and
 catel to vs for þis ende.
 and fedis vs wyþ his flesh and his blod in þe
 sacrament of þe awter.

To this end are
 the gifts of nature
 and grace;

- L.** *and gaf hys precious herte blod on þe cros*
 1105 *to bryng vs owt of Mischeff of synmys and paymys.*
 ¶ *þan resonnably ow we to zeue miete and drynke*
to nedy men of his owne goodis.
For hys loue and reward of heuyn blysse. and
more encrease of wordly goodys.
 ¶ *Also skylfully we owe to cloþe þe nakyd pore*
men
 1110 *sethen crist gyfys gloþis to þis ende.*
and he hym self was strepid nakyd.
and betyn. and suffryd moche cold for our nede.
And ȝif we do þis wel he wyle cloþe oure sowlys
with vertues and grace in body and sowle
 1115 *with þe stole of vndedlynese and blysse of heuyn.*
And we owe wel to herberwe pore herberwyles
men for cristys loue.
sethyn crist for oure nede com down fro heuyn
and leuyd in þis world pore lyf.
and had non hous of his owyn be worldly tytyl.
 1120 *and offrid al hys body on þe cros.*
and his herte to be pynynd and persyd with a spere.
for to bryng vs in-to þe hows of holy chirche.
and in-to þe hows of heuyn in blysse with-owtyn
ende.
 ¶ *Be gret resoun owe we to vysite seke men*
 1125 *sethyn *crist for oure nede deyð on þe cros.*
to bryng vs out of seknesse and synne. and kepes
vs out of bodily seknesse :
for we schuld help oper seke men. and he þis
help deserue þe blyss of heuyn.
 ¶ *Also we owe be gret resoun to comfort men in*
presoun.
Seþen crist was þre and thyrty ȝere in gret presoun
and paynful in þis world.
 1130 *and sparid not for no cold ne hungryr ne oper peynys*
to visyte vs. þat were in prisoun of synne.

*and the reward,
 heavenly bliss and
 earthly prosper-
 ity.
 It is reason we
 should clothe the
 naked,*

*and house the
 homeless ;*

*for Christ has
 gained a home
 for us.*

[fol. 14]

*He healed our
 sickness,*

*and visited us
 when fast bound
 in sin.*

A rhyming
enumeration of
the seven spiritual
works of mercy.

T. ¶ Thare er of merci allso seuen gasteli dedis
365 That us augh to do to tham that has nede til us :

Counsel.

¶ Ane is to consaile *and* wisse tham that er will.

Reproof.

¶ A nothir is to withdrawe tham that will wrik ill.

Consolation.

¶ The third is to solace tham that er sorowfull.

Prayer for
sinners.

¶ The ferthe is to pray for tham that er sinful.

Patience.

370 ¶ The fifte is to be tholemode when men misdos us.

Forgiveness.

¶ The sext gladly to forgyf when men has greued us.

C.

(*Spiritual works of mercy not in Latin original;*

L. ne sparid not to visite men þat were in helle for
horroure of þat place.

¶ Lord whi schuld venym or stynk lette vs to
visite men in *presum.*

Why should
infection or stink
keep us from jalk
and prisoners for
the truth sake.

sythyn þey be many tymes *presonyd* for hate and
for trewthe þat þey mayntene.

1135 and many tymys for ensampyl of vs: god suffrys
hem þus to be pynyed

for we schuld drede gretter þe peynys of helle.

¶ We owe to bery pore dede men in tyme of nede.
sythyn crist wilfully suffryd so hard deth
in þe mounnt of caluerye for oure synnys

We should bury
the dead, for
Christ was willing
to die for us.

1140 And þese werkys of Mercy be vndon.

he schal dampne vs to helle *with-outyn* ende.

And yf we do hem trewly: he wil bryng vs to
heuyn *with-outen* ende. Amen.

.vij. opera spiritualia misericordie

Per be seuen werkys of gostly mercy.

þat god chargis more þan þe werkys of
bodily mercy.

1145 and þey be bettyr and esyer to fulfyllen.

The fyrst is to teche men þat be vncunnyng of
goddys lawe.

Teaching.

¶ The secunde is to counseyl men in dowte whiche
is sekyl. wey to plese god.

Counsel.

¶ The þridde ys to chastyse hem þat be rebel
aȝenst godis comaundementys.

Reproof.

¶ þe ferthe is to conforte men. þat be in care and
disese.

Consolation.

1150 ¶ The fyfte is to for-ȝeue rancour of herte. hate.
and envye

Forgiveness.

¶ The sexte is to suffre paciently.
whan men be out of pacience, resoun and mesoure.

Patience.

P. nor in the *Constitutions of Archbishop Peckham.*)

Teaching.

T. ¶ The seuent, when men askes us for to her tham,
if we can mare than thai for to lere tham.

The spiritual
works of mercy,

UNDE *versus*, Consula, castiga, solare, remitte,
fer, ora,

375 Instrue si poteris : sic cristo carus haberis.

needful for others,
and profitable to
ourselves.

¶ Thise til our neghtebors er ful nedefull,
And to tham that dos tham wondir medefull,
For he sal find merci that mercifull is,
And man withouten merci of merci sal misse.

The seven Chris-
tian Virtues.

380 ¶ THE FIFTE THING of the sex to knaw god
Almightyn

Is the seuen vertues that haliwrit techis,

[See Note, page 60.]

C. ¶ Tertio sciendum, est quod tres sunt virtutes principales
125 scilicet, fides, spes et caritas,

- L.** ¶ The seuent *and* þe last is to pray erly *and* late
for oure enmys. as crist byddys in þe gospel.
Euery man pore *and* riche may do alle þese: whan-
euer he wyl
- 1155 in o maner or in anoper. *and* he is neuer þe porer.
and þey bryngge sowlys out of mischefys of synne.
Therefore as þe sowle is better þan þe body:
So þese gostly mercyes be better þan þe bodyly
mercyes.
- ¶ A / lord how cursyd be þey. þat may lyztly do
þese werkys of gostly mercy
- 1160 *and* do not.
sythen þey *be so cursyd of god þat do nat þe [fol. 14 b]
werkys of bodyly mercy.
þat ar not so esy ne so profytable.
- ¶ But how moche more be þei cursyd of god: þat
bynde hem-self wilfully.
and takyn moche mede to do þese werkys of gostly
mercy.
- 1165 As do Curatis *and* prelatys. *and* ȝit do hem nat.
but lettys oper men to fulfyllen hem be feynyd
iurisdiction
- whan þey hem-self may not. con not. or wyl not.
for worldly bysynesse or ese of here body.
- ¶ hyt semyþ be many resons. þat þey be more
oursyd þan scariot or Symon magus.
- 1170 *and* deppyr schul be dampnyd.
but yf þey amend hem fully in þis lyf.

Prayer for
enemies.

Rich and poor are
able to do these
spiritual works,
and they are
better than mercy
shewn to the
body.

A curse on those
who do them
not;

and specially on
those who of free
will are pledged
to do them,

but hinder others,
when they have
neither power nor
knowledge nor
the will them-
selves.

Septem virtutes.

The fyfte þyng of þe sex to know god
almyȝty
is þe .vij. vertues þat holy writ techys.

P. 176 Septem sunt *Principales Virtutes*, scilicet fides, spes, charitas,

Three towards
God;

T. Of whilk seven the thre first, that er heued thewes,

four in respect
to ourselves and
our neighbour.

Teches us how to haue us unto god almighten,
And the four techis us swa for to lyf

Faith

385 Bathe onentes our self and our euen-cristen
That it be bathe likand to god *and* to man.

¶ **The firste** vertue is trouthe, whar thurgh we trow
Anely in a God, that made al thinges,
With al the othir articles I touched before ;

390 And this is nedefull til all that *cristen* lifes,

For trouthe is beginyng of al gode werkes :
For nouthir is trouth worth withouten gode werkes,
Ne ne *werk withouten trouth mai pai god
almighten.

is the beginning
of good works ;
but nothing worth
without works,
[fol. 297]
nor can works be
pleasing to God
without it.
Hope,
both through
God's goodness
and our own good
works ;

¶ **The tothir** gode thewe *and* vertue is hope,

395 That is a siker abyding of gastely gode
Thurgh goddes godeness, *and* our godedis,
For to come to that blisse that never mare bliennes
Not anely in traiste of goddes godeness
Ne alanely in traist of our godededis,

400 Bot in traist of tham when thai er bathe samen.

neither despair-
ing,

For nouthir sal we fall so ferr in al wanhope
That we ne sall traist to have blisse if we wele do,

nor presuming.

Ne we ne sal nocht come so ferre in-til our hope
That we sal traist so mikel of goddes godeness,

C. quæ theologicæ appellantur, et a solis fidelibus possidentur.

¶ **Fides** est virtus, qua creduntur quæ ad Christianæ religionis
pertinent fundamentum, et consistit principaliter in articulis
prænotatis.

- 130 ¶ **Spes** est certa futuræ beatitudinis expectatio, proveniens ex
meritis gratiaque divina ; sed hæc habet duo contraria, plurimum
viciosa, scilicet desperationem et præsumptionem, a quibus cavere
debemus. Nam cum Deus sit misericors, nemo desperare debet,
quia quacunque hora peccator veraciter pœnituerit salvus erit ; et
135 cum Deus sit justus, nullus sub fiducia misericordiæ peccare
præsumat, cum solis pœnitentibus venia concedatur.

L. Of whiche seuen þre þe (*sic*) fyrste þat be
souerayne vertues

1175 we owe for to haue toward god almyȝty.
And þe oþer foure techyn vs so for to lyue :

þat yt be lykynge to god *and* to man.

¶ The furste vertu is **Feyþ**.

wher-by we trowe only in god þat alle þyngys made

1180 *with* alle þe artyclys : þat y be-fore seyde.

And þis is nedful to alle þat tristyly lyuys.

For trewthe is begynnyge of alle gode werkys./

But noþer trewthe *without*e good werke/

ne good werk *with-outyn* trewthe may plesse god
almyȝty.

1185 The secund vertu is **Hope**.

þat is a sikyr bydyng of gostly good

þorwȝ godis goodnesse : *and* oure owne good dedys.

For to come to þat blysse þat neuerschal haue ende.

Not only in trust of goddis goodnesse :

1190 ne al only in *trust* of oure good dedys.

but in trust of hem bothe : whan þey be bothe
to-gydyr.

For neyþer schal we falle so far in wanhope /

þat we ne schal *truste* to haue þat blysse. yf we
wel do.

Ne we schal nat *truste* so fer in þe mercy of god :

1195 þat we leue goode dedys vn-don.

P. quæ ad Deum ordinantur, ac idcirco theologicæ appellantur :

T. That we sal hope to have blisse withouten gode dedis.

Charity, 406 ¶ **The third vertu** or thew is charite,
 The whilk is a dere loue that us augh to haue
 Unto god almighten and all our euen-cristen
 for God, Unto god almighten al for him-selven,
 and man. 410 And al our euen-cristen for god almighten
 For the tane may nought be loued withouten the
 tothir,
 For als that saint Iohan sais in his epistell
 —ca°. iiij^{to}.—
 That comandement, he sais, we have of god al-
 mighten,
 That wha-soeuer loues god, loues his euen cristen ;
 415 For he that loues noght his brothir, wham he mai se,
 how suld he loue god almighten that he seis noght.
 ¶ **The ferthe vertu** or thewe is rightwisenesse,
 That is to yheld to al men that we augh tham,
 For to do til ilk man that us augh to do,

Justice
 renders to all
 their due,

honour to whom 420 For to worship tham that er worthi,
 honour,

C. ¶ **Caritas est** qua diligitur Deus propter se ; et proximus propter Deum.

¶ **Quatuor vero virtutes cardinales sunt**, justitia, prudentia,
 140 fortitudo et temperantia.

¶ **Justitia** enim constat in recte reddendis judiciis, et debitis

L. For *with oute goode dedys* : we come neuer into
heuyne.

1197 and but we holde specialy þe byddyng of god
¶ þe þyrde vertu is **Charite**. þe whiche ys fulnesse
of loue

to god almyȝty *and* to oure euyne-cristyn./

1200 To god almyȝty as for hym-self.
and to oure euyne-cristyn for god almyȝty.
For þat on may not be louyd : *withoutyn þat oþer*.

For as Seynt Jon seȝþ in his Pystyl.

þat *comaundement we haue of god.

[fol. 18]

1205 þat who-so euer louys god : lovys his euyne cristyn.
For ho þat louyþ nat his broþer whom he may se ;
how schold he loue god. whom he seys nat.

¶ The ferthe vertu ys **Ryȝtwysnesse**.

þat is to ȝelde to alle men þat. þat we owe hem.

1210 *and* for to do. to eche man : þat vs owe.
Fyrst : for to ȝeld to god seruyse þat we be-heet
hym whan we tok cristyndom

and to kepe his comaundementys be-fore alle oþer
thyngys.

And study we al oure herte : to do after his
counseyl.

and so to plesse hym. *and* fulfyllle his wyl.

1215 in al þat euer we mowe. for to haue þank of hym.
and to gete of hym oure mede. for þat ys souerayne
ryȝtwisnesse.

And afterward to worfchype ham þat be worthy.

P. prudentia, temperantia, iustitia, fortitudo ; per quas homo ad
159 seipsum et proximum ordinatur.

T. *(Nothing in original to correspond with L.)*

- L.** þat is þo þat loue god. and leue good lyf: aftyr
goddys lawe.
- not for riches, Not worschipe men for here worldly rycheesse. as
þe fals world doþ:
- 1220 for þey be mysdoers. sotel. and slyhtful dys-
seyuers.
- nor for habits of
an order, Ne worschipe not men for here fayre cloþes. no
for here qweynte schappis
þat sum men vsen. and sey þe cloþis make hem
holy.
- which dying men
assume to escape
hell. ¶ And forþermore þey make sum men beleue þat
who so euer deys
in here abyte of hire ordre: þat he schal neuer go
to helle.
- A dangerous
heresy 1225 And sum men þynke þat þis is a ful parlows
heresy.
- For to make men to trowe in fals thyngys.
þat may not helpe hem to here saluacioun.
For þan myzt a man synne how-euer hym lyst.
and leue so in dedly synne tyl hys endyng day.
- 1230 and neuer forthynk his synne. ne make satis-
faccion
of goodys þat he haþ stole of oþer mennys.
but kast on suche a cope and dye þer-yn.
and þan his synnys schul be forȝeue hym: as
fro þe peyne of helle
- to teach this. But þis lernyng is aȝen ryȝtwisnesse. seþyn ryȝt-
wys god techys þe contrary.
- 1235 For god and alle his seyntyty. and oure beleue
techis vs:
þat who-so-euer brekys godlys comandementys
wilfully.
and leuyþ in pride. and in lechchery. and stelys
his neyȝebours goodys:
- The penalty of
wilful breach of
God's command-
ments,

- L.** And haþ no repentaunce for þese synnys in his *if unrepented of,*
 laste ende:
 ne makys no satisfaccion yf he may
- 1240 of þe stole goodys neþer in dede. ne in wyl. ne in
 thoȝt:
 þat he mot verilyche go to helle./ euery (*ever*) *is hell without*
with-out ende. *end,*
- þow he deyde in alle þe abytyz and alle þe vesti-
 mentys in cristyndom
- þe: þow he hadde vp-on hym in his deþ: þe cloþ *even though the*
 þat crist weryd *man died in*
Christ's own
vesture.
 * here in erthe in his manhed þat be resun was *[fol. 15 b]*
 neuer worldly cloþ so holy
- 1245 ¶ And furþer more ho-so-euer had synnyd in alle *But if he had*
 þese wyse. *repented of his*
sinn
 and lefte his synne with ful repentaunce
 and perfyte wylle neuermore to synne eft-sonys
 dedly
 with satisfaccion to his euyn-cristyn: as is trew
 god /
 he most saue hym þorwȝ his ryȝtwysnesse. and *Christ will saue*
 his mercy. *him.*
- 1250 For on þis wyse stondys ful remyssioun of
 synne.
 and þerfore ho-so-euer behotys eny man to come *The promise of*
 to heuyn *pardon on any*
other terms
 thorwȝ forȝeuenesse of synne but on þis
 wyse
 he is vnryȝtwys and fals in his seyynge. *is false,*
 For yf he sey he schal not come in helle
- 1255 and he deye in here abyte of here ordre:
 þan most he wel wyte: þat he schuld to heuyn
 at þe day of dom. *for, habit or no*
habit, none can
forestall God's
judgment.
 and holy wryt seyþ. þat noman wot
 whydyr he may be worþy to haue hate or loue of
 god.

Justice
helps the needy,
and wrongs no
man, but does to
all what reason
asks.

T. For to helpe the pouer that er nedý,

422 For to do gile ne wrang unto naman,
bot for to do that skill is unto ilkman.

Prudence or Wis-
dom is wary with
danger, and dis-
cerns good from
evil.

¶ The *fift vertu* or thew sleghe or sleghness
—prudencia—

425 That wisses us to be war with wathes of the world,
for it kennes us to know the gode fra the yvel,
And als-so to sundir the tane fra the tothir,
And for to leue that is yvel, and take to the gode;
And of twa gode thinges to chese the better.

Fortitude or
strength of mind
and purpose,

430 ¶ The *sext vertu* is strength or stalworthnesse,
Noght anely of bodi, but of hert and of will,

C. persolvendis; et sic est contra malitiam sæculi plurimum opportuna.

¶ *Prudentia* est in utilibus eligendis et malis præcavendis
et sic est utilis contra diaboli tentamenta.

145 ¶ *Fortitudo* constat in prosperis et adversis æquanimiter

L. And holy wryt may nat be fals: þan ys he fals
þat þus techys:

1260 þat who-euer deyes in here abyte schal neuer go
to helle.

But trew men *and* meke men þynke
yt were more tokyn of holynesse
to dey *withouten* ony cloþynge: or ellys in a pore
cloþynge

to schew oper ensample. whiche þey schul be.

1265 and to schew hem meknesse *and* porenese to
stoppe pride.

and þat we com bare in-to þis world *and* bare
schul we passe

But yf we be cloþyd in oure sowle *with* vertues
and holy lyuynge

And þerfore ryȝtwisnesse wyl not þat we worschipe
men. for here cloþynge.

but only for here fayre vertues. *and* here clene lyf.

1270 for to helpe þat pore þat be nedy. *and* to amend
synful men

as þe gospel seys. to do wrong to no man.

but to do þat skyl is to eche man.

¶ The v. vertu ys *warnesse. and* sleyȝte.

in god to know þe goode fro þe yuyl.

1275 *and* to depart hem in two.

and for to hate þe euyl: *and* loue þe goode.

and of two goode þyngys to chese þe bettyr.

¶ The sexte vertu ys **Strengthe**

not only of þe body. but also of þe herte. *and* of
þe wyl.

P. Est autem actus *prudenciæ* bonum eligere; actus *justitiæ* recta
facere; actus *temperantiæ* non impediri deliciis; actus *fortitudinis*
164 non dimittere bonum agendum pro angustiis vel molestiis quibus-
cunque.

In weal and woe, **T.** Euenly to sofir the wele *and* the wa,
 Welthe or wandreth, whethir so betides,
 neither elated And that our hert be noght to hegh for no welefare,
 nor depressed, 435 Ne ouer mikel undir for nane yvel fare,
 but stedfast to But saffely for to stand ogaynes our faes,
 God-ward. Whethir thai be bodili or thai be gastely,
 So that na foule fandying make us to fall,
 Or be fals in our faithe ogayne god almighten.

Temperance or Moderation 440 **The seuent vertu** and the laste is methe or methe-
 fulnesse,—**TEMPERANCIA**—

preserves us from excess,
 That hedis us fra outrage, *and* haldes us in euen
 Lettes fole lykynges and lustes of the flesch,
 And yhemes us fro yernynges of worldely godes,
 And kepes us in clenness of bodi and of saule :
 that we may live 445 For methe is mesur and met of al that we do,
 rationally. If we lyff skillwisely als the lawe techis.

The seven deadly sinne, ¶ **THE SEKT THING AND THE LAST OF THAS** I first
 touchid

Is the seuen heued synnes or dedely synnes,
 That ilkman augh for to knawe to fle and forhoue,
 that we must 450 For man mai noght fle tham bot he knawe tham,
 know, so as to see them. Pride, enuy, wrath, and glotony, covatis *and* slauth,
 and licheri.

C. tolerandis ; et hæc est necessaria ad pugnandum contra mundum, carnem, et diabolum in hac vita.

¶ **Temperantia** est in motibus illicitis coercendis : et hæc est necessaria ad carnalia desideria ratione domanda.

150 ¶ Istis quatuor hic in vita bene vivitur ; et post ad æternam patriam pervenitur.

[See Note, page 60.]

211 ¶ **Item septem sunt peccata mortalia** scilicet superbia, invidia, ira, accedia, avaritia, gula et luxuria.

L. Stalworthly. and tholedmodly. to suffre wo *and*
wele.

1280 seknesse *and* hele. tribulacioun *and* temptacioun.
mekly to suffre! *weþer* so falle wo or wele.

and þat oure herte be not to hyȝ. for no welfare.

ne to heuy! for no euyl fare.

But styfly to stond aȝen our foye bodyly *and*
gostly.

1285 so þat no foly fondyng make vs to falle
ne to be fals in oure feyþ aȝenst almyȝty god.

[fol. 16]

But hertely in godes querel to wyltonde

yn our Euyn-cristyn in al þat we may./

The seuent vertu. *and* þe laste ys **Mesure**.

1290 þat kepys vs fro vtrage and holhis vs in Euynhede.
and lettys fowl lykyng. *and* lustys of þis flesch.

and kepeþ vs in clenness of þe body *and* sowle

For mesure ys mede to vs in al þat we do.

ȝif we lyue skylfully as goddys lawe vs teches.

Septem peccata mortalia.

1295 **T**he sexte þyng. *and* þe laste to know god
almyȝty ys.

þe seuen of hed synnys. or dedly.

þat euery man ow to know to fle *and* forsake.

For noman may fle hem! but he know hem

These þey arn./ Pryde. Envyē./ Wrathe./ Glotonye.

Couetyse. Slewþe./ Leccherye.

P. Et dicuntur hæ quatuor *Virtutes Cardinales*, hoc est *Principales*,
quia de istis quatuor plures aliæ sunt extractæ: de quibus, quia pro
168 solis simplicibus laboramus, ad præsens amplius non tractamus.

Septem vero *Peccata mortalia* sunt, superbia, invidia, &c.

T. And forthi er thai cald seuen heued synnes,
 For that al othir comes of tham,
 And forthi er thai cald dedli synnes,
 455 For thai gastely sla ilk mannes saule,
 That er hanked in al or in any of tham.

Wharefore the wise man biddes in his boke,
 —Ecclesiast. xxi^o.—

Als fra the face of the neddir, fand to fle syn,
 For als the venyme of the nedder slaes mannes bodi,

460 Swa the venyme of syn slaes mannes saule.
¶ The first of this seven synnes is pride,
 That is, a likand heghnesse of a mannes hert
 Of office, or hegh state, or othir nobillay,
 That he outhir has of kynd or of grace,
 465 Or that he hopes that he has mare than a nothir.
 And of this syn comes mani sere spices,
 Bost, and auantyng, and unbuxumnesse,
 Despite, and ypocrisie, and unshamefulnessse,

Pride
 is a lifting up of
 man's heart for
 office or position,
 or other distinc-
 tion, that he has
 by birth or favour,
 or prides himself
 on having.

And othir that er oft sithe sene omang proude men.

470 **¶ The second dedeli syn is hatten enuy,**
 That is a sorowe and a site of the welefare,
 And ioy of the yuel fare of our euen-cristen ;

Envy grieues at
 the well-doing,
 and rejoices at
 the misfortune, of
 others ;

Of whilk syn many spices springes and spredes.

Ane is hatered to speke or here ought be spoken

475 That may sounne un-to gode to tham that we hate :
 Anothir is false iuggeyng or dome of thair dedis,

hates praising
 them ;

misjudges their
 actions ;

C. **¶ Superbia, radix omnium vitiorum, est amor propriæ excel-**
 lentie, ex quo oriuntur jactantia, hypocrisis, schisma, et consimilia.
 215 **¶ Invidia est dolor felicitatis, et gaudium adversitatis alienæ,**
 de qua oriuntur detractio, murmuratio, perversa judicia, et similia.

- L.** Herfore þey be clepyd : þe seuen hed synnys.
 For al oper synnys. comyþ of hem.
 1302 and þey be callyd dedly synnys.
 For þey sle gostly euery mannys sowle. þat is
 bound in ham.
 For þat synnys in On : synnys in alle.
 1305 wherfore þis man Ecclesiastes. byddys in his boke.

- As fro þe Neddyrys face fonde to fle synne./
 For as þe venym of þe neddyr : sleys mannys
 body :
 So þe venym of þe synne : sleys mannys sowle.
 The fyrste of þese synnes ys Pryde.
 1310 þat ys alykyng (*sic*) of mannys herte and heynesse
 of offcys. or of hey stat. or nobleye
 þat he has of kyn. kende. or of grace.
 or þat he wenys. he haue more þan anoper.
 And of þis synne : cometh many sere spycys.
 1315 Bostynge. Auaunt-makyng. vnbuxumnesse.
 despit. and ypocrisy. proud schame. and fool
 drede.
 and oper many þat regne among prowde men.
 The secunde synne ys. brønnyng **Envy**
 þat is a sorwe and forþynkyng of operys welfare.
 1320 and ioy. and a lykyng of here evyl fare.
 wheþer þey be frendys or foys.
 And her-of comys many spycis.
 On ys hatred to speke or here owȝt be spokyn.
 þat may sowne in-to good to hem þat þey hatyn./
 1325 Anoper is fals lugginge. or demynge of here dedys
 þat þey hate.

-
- P.** Et est SUPERBIA amor excellentiæ propriæ : de qua oriuntur
 jactantia, ostentatio, hypocrisis, schismata, et similia.
 170 INVIDIA vero est odium felicitatis alienæ : de qua oriuntur
 detractio, verberatio, murmuratio, dissensio, perversa iudicia, et
 similia.

- T.** And ay *turne* until yuel that thai do to gode ;
 and backbitis, The third is *bachityng*, to sai behynd tham
 That we wil noght auow ne say befor tham,
 480 Whare noght anely he that spekes the yuel,
 wherein the listener is also to blame, Bot he that heres it be spoken, is for to blame,
 For war thar no herer, thar wer no *bachiter*.
- Anger is a stirring or swelling of heart,
 that makes one desire to take vengeance, ¶ **The third dedely syn** or heued syn is wrath,
 That is, a wiked stirryng or bolnyng of hert
 485 Whare-thurgh a man wilnesse for to take wrake
 Or wickedly to venge him opon his euen-cristen,
 And of this syn comes *striuyng*, and *flityng*,
 With mony fals and mony foule wordes ;
 Sklaundir, for to fordo a mannes gode fame,
 490 Feghtyng, and felony and oft mannes slaughter,
 And many ma than now is nede to be neuened.
- Gluttony. Eating or Drinking out of reason, as to ¶ **The ferthe dedeli syn** is glotony,
 That is ane unskilwise likyng, or loue,
 In taste, or in takyng of mete and of drynk ;
 495 And this *trespas* dos men opon sere wise.
 Ane is ouer areli or ouer late, * or ouer oftt sithes
 For to ete or to drynk, bot if nede ger it ;
 Anothir is for to lyue ouer delicately ;
 The third is for to ete or drink ouer mikel ;
 500 The ferthe is ouer hastily to ete or to drynk ;
 The fift is to compas upon what wise
 We may gete deliciouse metes and drynkes,
- [fol. 297 b]
 time,
 nicety,
 quantity,
 haste,
 or contrivance.

C. 216 ¶ *Ira est vindictæ injustus et temerarius appetitus de quo oriuntur contentiones, dissentiones, bella, homicidia, et similia.*

[Here Acedia (C. 218-220, *post*, page 92) and Avaritia (C. 221-3, *post*, page 92) follow in the Latin of the Convocation.]

¶ *Gula est immoderatus edendi et bibendi appetitus et habet quinque modos.*

226 ¶ **Primus** est in non debito tempore comedendo.

¶ **Secundus** nimis laute cibaria præparando.

¶ **Tertius** cum sumitur nimis in quantitate.

¶ **Quartus** cum sumitur nimia aviditate.

230 ¶ **Et quintus** est ciborum delectabilium excogitatio studiosa.

L. *and alwey to euyl! þat þey do to goode*
¶ *The þrydde ys bakbytynge. to sey behynd a man!*
þat he wyl not sey. ne avowe be fore hym.
For nat only he þat spekys þe euyl!

1330 *but he þat herys yt spokyn. synnyþ þer-yn.*
For were þer noon hererys! þer were noon bak-
byters

***The thryd dedly synne ys. Wrath.**

[fol. 16b]

þat is a wykkyd sterynge of boldnesse of herte.
whe-þorw; a man coueytys to make wreche
1335 *or wykkydly venge hym on his euyn-cristyn.*
And of þis comys. stryuyng. and chydynge.
with men. fals othys. and many fowl wordys.
slaundrys. for to for-do a mannys good fame
fy3tyng and felony and ofte manslaw3ter.

1340 *and many mo þan her be rekenyd*

¶ *The ferthe dedly syn ys Glotony*
þat is an vnskyful lykyng or loue
in tast. or tastyng. of mete or drynke.
and her-yn men trespace on many wyse.

1345 *On is to ete or drynke ouer erly or ouer late.*

Anoþer for to ete ofte or drynk but nede mak yt

Anoþer for to lyue ouer delicatly.

to ete or drynke ouer mokyl or ouer hastily.

or to kast on what wyse we may gete delycious
mete. or drynke.

P. *IRA est appetitus vindictæ et nocuenti inferendi alicui, quæ*
cum perseverat in corde fit odium: de quo oriuntur persecutiones
175 *verborum & factorum, plagæ, homicidia, et similia.*

GULA est immoderatus amor delectationis secundum gustum in
cibo & in potu. In qua quintupliciter peccatur.

Primo in tempore, quando comeditur nimis mane et nimis
tarde aut nimis assidue: aut in qualitate, quando quærentur ciba-
180 *ria opipara, seu nimis delicata: vel in quantitate, scilicet, quando*
nimis comeditur aut bibitur, quod est vilissimum genus gulæ; et
est nimium in cibo et potu, quod cor aggravat, et impedit sensum
interiorem, aut exteriorem, seu quod lædit corporis sanitatem.
Item in aviditate seu voracitate: et ultimo in curiosa et exquisita

T. For to fill the likyngs and lustes of the flesh,
 Othir than we may godely lede our lyve with.
 505 **UNDE** *versus*, *Prepropere, laute, nimis, ardentem,*
studiose.

Covetousness

¶ **THE** *fift dedely syn* is covatise, that is a urang-
 wise wilnyng
 Or yernyng to hafe any kyns gode that us augh
 noght,

gete, by right or
wrong,

And this is principally done opon twyn wise :
 Ane is wrangwisely to gete any thing

510 That oure likyng or oure loue lightes opon,
 Als be sacrilege, or be symonie,
 Stalthe, falthede, or oker, or othir gilery,
 Whilk this worldis men is wont for to use,
 That castes thaire conandnesse so unto couatise
 515 That thai ne reck whethir it be bi right, or bi wrang,

and keeps unduly
for itself.

Bot at thai *mai* gete that at thaire hert yhernes.
 Anothir is wrangwisely to hald that is geten ;
 That is when we will noght do to god almightyen,
 Ne til halikirk, ne til our *euen-cristen*,
 520 That us augh for to do bi dett *and* by lawe,
 Bot anely haldes that we have, for ese of us selven ;

Whare noght anely he that wrangwisely getes,
 Bot he that wrangwisely haldes, falles in the syn.

Sloth.

¶ **THE** *sext dedely syn* is slauthe or slawnes,

C. Quæ continentur in hoc versu :

232 ¶ *Præpopere, laute, nimis, ardentem, studiosæ.*

221 ¶ *Avaritia* est immoderatus amor bonorum temporalium,
 tam illicite acquirendo, quam indebite detinendo ; ex qua oriuntur
 223 *fraus, furtum, sacrilegium, simonia, usura et omne turpe lucrum.*

218 ¶ *Acedia* est tædium boni spiritualis, quo quis nec in Deo,

- L.** for to fulfille þe lykyng *and* þe lust of þe flesche/
oþer þan we may goodly lede oure lyf with.

- 1352 ¶ The fyfte dedly synne ys Couetyse. þat is a
wrongwys ȝernynge.
to haue ony maner good þat vs owyþ not.

and þis is pryncipaly don : on two wyses.

- 1355 **O**n is wrongfully to gete ony þyng
þat oure lykyng or oure lust : lustys vp-on.
as be Sacrilege or Symony.
Stelyng. Falshed. or Okyr. or oþer gylery.
þe whyche. þese wordly men be wonþ to vse.
1360 þat kastyn here lykyng so to couetyse :
þat þey rekke not wheþer it be with ryȝt or with
wrong.

So þat þey may gete : þat here herte deslrys

An oþer is. wrongfully to holde.

þat is whan we wil not do to god almyȝty.

- 1365 ne to holy chirche. ne to oure euyn-cristyn :
þat vs owe to do be dette. and be lawe.
But only holde þat we haue to oure owne ese.
Not only we synne in Couetyse but also in slewþe.
and not only he þat wrongfully getys
1370 but also he þat wrongfully holdys / fallys in þat
synne

¶ The .vi. ys. accidy. / þat is slownesse.

whan a man schuld do a good dede

- P.** alimentorum præparatione pro gulæ deliciis excitandis, quæ
quinque continentur in hoc versu :

Præpropere, laute, nimis, ardentè, studiose.

- A**VARITIA est immoderatus amor habendi, mobilia vel immo-
bilia affluentiae illicite acquirendo, vel illicite retinendo : ex qua
190 oriuntur fraus, furtum, sacrilegium, et omne turpe lucrum, et
similia.

ACEDIA est tædium boni spiritualis, ex quo homo nec in Deo,

- Repugnance to spiritual work.** **T.** That is ane hertly anger or anoye til us
 526 Of any gastely gode that we sal do,
 And of this syn comes sum sere spices ;
- Delay.** Ane is latsumnesse or lite to draw opon lenthe
 Any gode dede that we sal do,
- Dulness.** 530 That mai turne us til help or hele of our saules.
 Anothir is a dulnesse or heuynesse of hert
 That lettes us for to luf our lord god almightyen,
 Or any likyng to haue in his seruice.
- Idleness.** The third is yde[Z]ship that ouer mikel is haunted,
- 535 That makes men lathe to begyn any godededis,
 And lightly dos us to leue when ought is begunnen,
- And thar ar we er kyndely borne for to swink
 Als the foughel is kindly born for to fleghe,
 Job. v^{to}. ca^o.
- It haldes us euermare in ese ogaynes our kynd,
- 540 For idelnesse is enemy to cristen man saule
 Stepmodir and stameryng^r ogayne gode thewes,
 And witter wissyng and wai till alkyns vices.
- Lechery.** ¶ The seuent dedely syn is lecheri,
 That is a foule likyng or lust of the flesch ;
- 545 And of this syn comes many sere spices.
- Fornication.** Ane is fornication, a fleshly syn
 Betwix ane aynlepi man, and ane aynlepi woman,
 That forthi that it is ogaynes the lawe
 And the leue, and the lare that hali kirk haldes,
- 550 It is dedely syn to tham that dos it.
- Adultery.** ¶ An other is auoutry, that is spousebrek,
 Whether it be bodily or it be gastely,

C. vel ejus laudibus, aut bonorum operum exercitio delectatur ; et
 220 ex hoc sequitur tristitia, negligentia, otium et similia.
 233 ¶ Peccatum vero luxuriæ est his temporibus nimis notum,

- L.** hastily *and with* good wil. for þe loue of god.
drawith yt on lengthe *and* heuy is þer-with
- 1375 *and* ys hertles in eny gostly good þat he schuld do.
and of þis syn. comys many sere spycis.
On is latsumnesse or delyt to draw on lenthe
ony maner good dede þat we schuld do
þat may turne vs to helpe of oure sowlys
- 1380 ¶ Anoper is ydilnesse *or heuynesse of herte [fol. 17]
þat lettyþ vs for to loue our lord god almyzty :
or eny lykyng to haue in his seruyse.
Anoper ys coldnesse of herte *and* ydylschip þat
ouer mekyl is vsyd
þat maketþ vs loþ to be-gyn ony good dede.
- 1385 *and* lyztly maketþ vs to leue of whan eny is be-
gunne.
and þerfore we be kendly born to swynke :
as þe foul is born to fle kendly.
- hyt holdys vs euermore in ese passyng kende.
For ydylnesse is enmy to mannys sowle.
- 1390 stoppyng *and* staunchyng grace *and* good thewys.
and hit is witte wyssyng *and* wey to al maner
synnes. *and* vices.
- ¶ The vij. dedly synne *and* þe laste ys leccherye
þat is stynkyng lykyng or lust of þe flesche.
and of þis syn comyþ many sere spicya.
- 1395 On is fornicacioun of fleschly synne
be-twene a sengyl man *and* a sengyl womman
and for þat is gayn þe law.
and leue *and* þe lore / þat holy chirche holdis :
yt is dedly synne to hem þat doþ yt.
- 1400 Anoper is avowtri. þat ys spowse-brekyng
wheþer it be bodyly or gostly.

P. nec in Divinis laudibus delectatur : ex qua sequuntur ignorantia,
pusillanimitas, desperatio, et similia.

195 LUXURIAM vero non oportet notificare, cujus infamia

T. That greuouser *and* gretter is than that othir.
 Incest, The third is incest, that is when a man synnes
 555 Fleshly with any of his sib frend,
 Or any othir that is of his affinite,
 Gastely or bodili, whethir so it be.
 and many other Othir spices many ma springes of this syn,
 kinds. That ouer mikel er knawen and kennd in the werld,

560 With tham that ledis thair lifs als thaire flesch
 yhernes.

These are the six
 things taught by
 the Church,

that all are bound
 to know.

¶ **This er the sex things** that I have spoken of,
 That the lawe of halikirk lies mast in
 That ye er al halden to knawe, *and* to kun,
 If ye sal knawe god almighten, and cum un-to his
 blisse :

C. ut incestus, adulterium, fornicatio et ideo non oportet exponere
 ejus fœditatem.

- 236 ¶ Quamobrem vobis injungimus et mandamus, quatenus præ-
 missa omnia et singula, tam clero, quam populo vestræ juris-
 dictionis intimetis seu publicetis publicative seu intimari faciatis,
 240 rectoribus, vicariis, presbyteris et aliis curatis quibuscunque juris-
 dictionis prædictæ, in virtute obedientiæ, ex parte nostra firmiter
 injungentes, quod ipsi et eorum quilibet, habitis præmissorum
 veris copiis infra mensem, præmissa parochianis suis publice præ-
 dicant, eosque super articulis memoratis instruant, exquisite sin-
 gulis quadragesimis a dictis parochianis suis in confessionibus
 245 audiendis an hæc sic addiscerint et parvulos suos instruxerint
 inquirendo, pœnitentiam non parentibus imponendo, et eam post-
 modum ut præmittitur aggravando ; laicos vero jurisdictionis præ-
 dictæ per vos moneri volumus et induci quod ipsi, et eorum
 quilibet, præmissa per curatos suos sibi exposita devotione filia'i
 250 benigne audiant et addiscant, parvulosque suos, ut præmittitur,
 erudiant, seu per alios faciant erudiri, sicut indignationem divinam
 et inobedientiæ reatum voluerint evitare. Et ut mentes fidelium
 ad id propensius excitemus, Nos de omnipotentis Dei misericordia,

L. wel greuouser yt is *and* gretter þan þe oper./
 The þridde is Incest. þat is whan a man synnyþ
 fleschly with ony of hys kyn. or ony oper þat is
 of his affynyte

1405 gostly or bodyly whedyr so yt be.
 Oper spycis many may spryng of þat synne.
 þat ouer mekyl ys customyd. *and* know in þis
 world
 with hem þat lede here lyf as here flesch wyl.

And al þe grettyst synne is in prestis þat leccherye
 vsyn. The worst kind is
when priests
practise this sin,

1410 for it passyþ þat oper in despit þat is do to god.
 And euer gretter *and* gretter as þei be of degre. and all the more
in proportion to
their rank and
the condition of
the other party.
and þe stat of þe oper party þat þey syn with.
 These be þe sexe thyngys þat y haue spokyn of
 þat þe law of holy chirche lys most yn.

1415 þat þey be holde to know *and* to kunne !
 yf þey schal knowe god almyȝty *and* come to þe
 blysse of heuyn.

P. 196 aërem inficit universum.

As an encourage-
ment to learn
them,

the Archbishop
grants forty days'
indulgence;

for by knowing
these things men
learn to know God,

whom to know is
life eternal.

T. And for to gif yhou better will for to kun tham,

566 Our fadir the ercebiishop grauntes of his *grace*
Fourti daies of *pardon* til al that kunnes tham,
Or dos thair gode diligence for to kun tham,
And ratifies als-so that othir men gifes,

570 So mikel couaites he the hele of yhour saules,
For if ye kunnandly knaw this ilk sex thinges
Thurgh thaim sal ye kun knawe god almightyen,
Wham, als saint Iohn saies in his godspel,
Conandly for to knawe swilk als he is,

575 It is endeles life *and* lastand blisse,

To whilk blisse he bring us[, *that bought us*]. amen.

C. gloriosæ Virginis Mariæ matris ejus, beatorum Apostolorum Petri
et Pauli, gloriosissimi Confessoris Willelmi meritis et precibus
256 confidentes, omnibus subditis nostris infra nostras civitatem, diœ-
cesim, et provinciam constitutis, et aliis, quorum diœcesani hanc
nostram indulgentiam ratam habuerint, de peccatis suis vere con-
fessis pœnitentibus et contritis, qui præmissa in prædicando, do-
260 cendo, audiendo et erudiendo devote servaverint et adimpleverint,
quadraginta dies indulgentiæ misericorditer duximus concedendos.
Data apud Cawode xxv^{to}. die mensis Novembris anno Domini
millesimo ccc^{mo}. lvij^o.

Nostræ tamen intentionis non existit aliquibus personis ad
265 predicandum indultis per præsentis in aliquo præjudicare.

L. And for [*to*] 3eue 3ow þe better wyl for to cunne
ham.

Our Fadyr þe archiepischoþ grauntys of hys grace.
forty dayes of **Pardoun**. to alle þat cunne hem

1420 *and* rehercys hem. *and* tellys hem to *oper*.

and confirmys al þe pardoun þat *oper* men 3euys to.

So moche coueytþ he! þe hele of oure sowlys.

For yf 3e cunnyngly knowe þese sexe thyngys;

þorw3 hem 3e schuþ knowe god almy3ty.

1425 **And** as seynt **Ion** seyþ in hys gospel.

Kunnyngly to know god almy3ty!

ys endles lyf. *and* lastyngþe blyssa.

He bryngge vs þerto. þat bow3t vs

With hys herte blod on þe cros Crist **Iesu**. **Amen.**//

NOTES AND ILLUSTRATIONS.

Page 1, T. 1—3. The scribe who entered this document in the Archbishop's official register here left a space for a three-line capital A. These initial letters were added to the manuscript by the turners or flourishers; as they continued to be in the case of printed books as late as the last years of the fifteenth century.¹

p. 1, T. 1. *gret clerk*—Peter Lombard, so called from having been born at Lumello, a village near Novara in Lombardy. He rose to the head of the divinity school of Paris, and eventually became bishop of the see in 1159, dying in the following year. He was known as the "Master of the Sentences"; and his work here quoted, the *Libri quatuor Sententiarum*, was accepted by the school-men of all opinions as their text-book of theology until the appearance of the *Summa* of Aquinas, some two hundred years later.

p. 1, T. 3—10. The place from the *Sentences* is as follows:—"Credamus ergo rerum creatarum celestium, terrestrium, visibilium vel invisibilium causam non esse nisi bonitatem creatoris, qui est Deus unus et verus. Cujus tanta est bonitas, ut summi boni beatitudinis suæ, qua æternaliter beatus est, alios velit esse participes, quam videt et communicari posse, et minui omnino non posse."—*Senten.* II. i. 3.

p. 1, T. 10—14. "Et quis non valet ejus beatitudinis participes existere aliquis nisi per intelligentiam, quæ quanto magis intelligitur, tanto plenius habetur, fecit Deus rationabilem creaturam quæ summum bonum intelligeret, et intelligendo amaret, et amando possideret, ac possidendo frueretur. Eamque hoc modo distinxit, ut pars in sua puritate permaneret, nec corpori uniretur, scilicet, angeli; pars corpori jungeretur, scilicet, animæ. Distincta est utique rationalis creatura in incorpoream et corpoream; et incorporea quidem angelus, corporea vero homo vocatur, ex anima rationali et carne subsistens."—*Senten.* II. i. 4.

We may compare with these opening lines the similar beginning of Calvin's Catechism (in French 1536, Lat. 1538). Canon Simmons remarks that Calvin appears to have been quite unconscious that he is quoting the Master of the Sentences. In this he is not followed by the larger and smaller Catechisms of the Westminster Divines.

p. 4, C. 5. *Ex nostra*. Cf. the instructions given by Adrian VI. to his legate to the Diet of Nuremberg: Mosheim, II. 401 n.

¹ The Company of Scriveners of the city of York included Text-writers; Limners (who painted the miniatures and did the gilding); Notours, who inserted the musical notes; and Turners and Flourishers, who did the initial and capital letters, and the illuminated borders. Canon Simmons has an interesting note in his *Lay Folks' Mass-Book*, p. 401, in which he gives a covenant for a service-book from the acts of the Chapter of York, showing that the size of these initial letters was a matter of definite stipulation. The entry of this covenant is dated the 26th August, 1346.

p. 5, L. 46. The insertion of "other" in L. is not without significance. It brings out the fact that the beneficed clergy were also priest, and were therefore bound to discharge the priest's duty of teaching.

[Canon Simmons seems to have regarded "priests" as meaning only "parish priests" (curates as we should now call them) put in charge by the appropriators of the tithe. I think the Wyclifite insertion is intended rather to insist on the universal obligation to teach, which lies on all priests, even unbeneficed, as a result of their ordination; and condemns especially the Mass-priests, who were contented to earn a living by "a chaunterie for soules" or the like.]

p. 5, L. 47-8. This farther dwelling upon teaching is characteristic of Wyclif, who sets preaching above all other duties of a priest. "As prestis have a state hyest of alle oþer, so God askes of hom more parfit service; and ydelnesse in prestis is most dampnable. þo moste hye servise þat men have in erthe is to preche Gods worde, þat falles unto priestis."¹ "Ffor (holy Chirche) is most worshipped by prechyng of Gods worde, and so þis is þo most servise þat prestis schulden do to God."²

Compare also *Festiv.* clviii.:—"The whiche we that have the cure of soules be bounde for to teche our parysshens upon payne of eternall dampnatyon oure soules."

[The Wyclifite tendency remarked in the last note is more strongly shown in the omission of the words "that god almighty save." This omission is no doubt due to Wyclif's strong objection to all special prayers. One of the propositions condemned at the earthquake council of 1382 is (XIX): "Quod speciales oraciones applicatae unae personae per praelatos vel religiosos non plus prosunt eidem personae quam generales oraciones ceteris paribus eidem."—*F. Z.*, 281.

This view was maintained by the later Lollards, as may be seen in Peacock's *Repressor*, Part V. chap. xv.]

p. 6, T. 49. *opon sononndaies*. The rule as given in the *Pupilla Oculi*³ is, that every priest having cure of souls should once each quarter, on one or more holidays, either by himself or some other, set forth the points of doctrine, as specified in Peckham's *Constitution* (p. 18—22).

p. 6, C. 14. Cf. Aquinas: "rationes subtiles rudi exemplo."—Göbl. 285.

p. 7, L. 57. Here "preche" is put first, while it comes second in T.

p. 7—11, L. 59—161. This treatise on the Pater Noster is contained in three other manuscripts, viz. Bodl. 789 (which also contains Archbishop Thoresby's "Sixe thingis,"—T. 52, &c.), Trin. Coll. Dub. c. v. 6, and Harl. 2385. Mr. Arnold gives the authority of Bale for ascribing it to Wyclif; and it is followed in all four MSS. by the tract, *Super Salutatione Angelica*, or on the Ave Maria, which bears in the Harleian Text the name of W. (III. 93).—H. E. N.

p. 7—18, L. 59—73. The substance of this passage is contained in a treatise given by Mr. Arnold (*Sel. Eng. Works Wycl.*, III, pp. 99, 100), to which he has prefixed the following note:—"The only ground for ascribing this treatise to Wyclif, besides internal evidence, is the fact of its being found in a volume of W.'s sermons at Wrest Park. The style much resembles, I think, that of W. He goes on to express his opinion, that if by W., this treatise is, compared with most of his English works, of early date, composed after he had sent out the 'poor priests,' but before persecution had commenced."

¹ *S. E. W.*, III. 143. ² *Ib.* 144. See also *W. E. W.*, 183-1. ³ P. X, c. 1.

Canon Simmons has a marginal note here to the effect that the passage in the treatise given by Mr. Arnold is rather founded on our text than copied from it: and that its tone is more denunciatory, showing its date to be later.—H. E. N.

p. 7, L. 61. *passys oper prayers*. Compare the *Speculum Ecclesie* of St. Edmund of Canterbury, 1247.

"Ista oratio superat et excellit omnem aliam orationem, in dignitate et utilitate. In dignitate, quia ipsemet Deus ipsam composuit et fecit; et ideo facit magnum dedecus et magnam irreverentiam Iesu Christo Dei filio, qui sibi accipit verba rithmitica et curiosa, dimittitque et relinquit orationem quam ipsemet composuit qui scit totam voluntatem Dei Patris et qualis oratio maxime sibi placet, et pro quibus nos miseri maxime indigemus deprecari. Nam sicut prius dixi, ille solus totam scit Dei Patris voluntatem, totam nostram necessitatem. Igitur centum millia hominum decipiuntur per multiplicationem orationum. Cum enim putant se habere devotionem, habent unam vilem et carnalione[m] affectionem, quia omnis carnalis animus naturaliter delectatur in tali loquela curiosa."¹

[The whole of this passage (59—161) on the Pater Noster is undoubtedly Wyclif's, and is printed in *S. E. W.*, I. 93. That text, taken from a MS. in the Bodleian, differs very slightly from ours, but it has in addition a peroration in praise of the Lord's prayer.]

p. 8, L. 78. Theologians allow as an axiom, that the external operations of the Holy Trinity are common to the Three Persons, but the use of "Trinity," where "God" would have been more usual, is characteristic of Wyclif. We may notice other instances in our manuscript:

"Our sowle was mad to lyknesse of þe trinite," L. 86.

So, too, in l. 104, where he is speaking of the petitions of the Lord's Prayer addressed to our Father:

"And þese thre askyngys arn to þe holy Trinite."

Other examples may be quoted from Wyclif's Latin works:

"Non credo quod Christus tam perfecte servivit Trinitati pro tempore sue viacionis sicut post resurrectionem." *De Statu Innocentie*, cap. II.

"Est unus verus et summus dominus in celis residens, qui est trinitas increata." *De Contrarietate duorum Dominorum*, *Polemical Works* (Buddensieg), p. 698.

I add an example of the use of "Trinity" in the next century, from the will of Roger Flore or Flower, 1424, "And I pray to þe blessed Trinite that of his endless mercye and goodnesse he sende my children grace to be gode men and wommen, and to zelde him gode soules þorough þe helpe and praier of our lady seint Marye and of all þe seyntes of heune." Furnivall, *Earliest English Wills*, 59.

[Canon Simmons did not notice that Roger Flore heads his will "Ego, Rogerus Flore, miser et indignus," which is a common form with Lollards. Cf. the will of Thomas Broke in the same Collection, p. 27: "In the name of the Lorde of all Lordes, the athuizty ymmortal Trinite, I, wrechyd Synner, Thomas Broke," &c.]

p. 8, L. 87. *was prentyd peryn*. This might seem at first sight to have a modern look, and to be later than the date I have assumed for these interpolations; but I find the same metaphor elsewhere—at least in French—a century earlier:

"A fin que il peut (*pût*) la creinte et celle meisme terreur imprimer

¹ S. Edmundi Cantuarensis Archiepiscopi *Speculum Ecclesie*. Ed. De la Bigne, Paris, 1589. Tom. v, col. 1440.

aus Latins par laquelle il avoit opprimé les courages des siens." Bercheure (XIV. cent.), in his translation of Livy, as quoted by Litttré, *s. v.* Imprimer. Litttré here remarks that the form *imprimer* is comparatively modern: the older was *empreindre*, from which our English *print* and *print* were no doubt taken.

The word occurs in Wyclif's unquestioned works:—"On two maneria, may a man kepe Goddis word; first to printe þe witt in his soule, and after to reule his liif þerby."—*S. E. W.*, I. 380.

The *Promptorium* has Inprentyd, Inprentyng, &c. (p. 262); and, though the *Speculum* of Koster was printed in 1438, it is hardly probable that the recent invention can have been known to a recluse friar, preacher at Bishop's Lynn, as the author describes himself in his Preambulum in the year 1440, which he there gives as the date.

p. 9, L. 95. [This description of the Church as made up of the saved agrees with Wyclif's definition, "Congregacio omnium predestinatorum," *De Ecclesia*, p. 2.]

p. 9, L. 100—103. There is a passage in Wyclif's *De Sermone Domini in Monte*,¹ which is very similar to these lines as to reflex benefit of prayer, where what is prayed for must necessarily take place: "Videtur . . . quod iste sanctus (*Augustinus*) concedit, ut sæpe alias, quod omnia quæ evenient de necessitate evenient, et sic non foret orandum a viatoribus nisi de quanto oratio ipsos faceret disposiciores (*sic*) ut suscipiant lumen Dei."—Part II, 7. MS. Trin. Coll. Camb., fol. 382.

p. 9, L. 110. "Panis quotidianus aut pro iis omnibus dictus est, quæ hujus vitæ necessitatem sustentant, de quo cum præciperet, ait, Nolite cogitare de crastino; ut ideo sit additum, Da nobis hodie: aut pro sacramento Corporis Christi, quod quotidie accipimus: aut pro spiritali cibo, de quo idem Dominus dicit, Operamini escam quæ non corrumpitur." *S. Aug. de Sermonibus Domini in Monte*, lib. II., cap. 7.—H. E. N.

p. 10, L. 129. *he knyghtys to a condicioun.* Above L. 113 we have, "to feed with our souls." In *Piers the Plowman* we have a similar construction: "And send us contricion to clauwe with *oure soules*." C. XVII, 25. Cf. our "to lay by money," "to cut off a piece," "give back money."

p. 11, L. 144. [Compare the following extract from Wyclif's tract on Confession:

"Continuauce of mannes synne wiþouten sorowe and displeaunce wole make his synne harde, & bereue him power to sorowe þerfore & to gete mercy, and þus men shulden euer drede synne and flee to knytt on to anoþer; for when a man synkis in þe myre, at the laste he may not helpe hym self."—*English Works of Wyclif*, p. 339.]

p. 11, L. 156. "Solum peccatum finalis impenitentiae (quod est peccatum in Spiritum Sanctum) proprie est mortale."—Wyclif, *Dialogus*, III. 5 (p. 145).

"Pat man synnep agenst þe Holy Gost, þat to his lyves end is rebelle agenst God."—Wyclif, *Arnold*, 3, 109.

p. 11, L. 161. The other three texts (see note *supra* on L. 59—161) add the following, which I transcribe, with notes, from Mr. Arnold (III. 96, 7):—

"In þe eende of þe Pater Noster, AMEN is the signet of þe Lordis praier, whiche word þe Ebru translatoure, Aquyla,² interpretid, 'and þe

¹ Now printed by Wyclif Soc., *Opus Evangelicum*, ed. J. Loserth, p. 285.

² Aquila, concerning whose life all that we know is derived from the work of St. Epiphanius *de Ponderibus et Mensuris*, was a native of Sinope, who

Lord confermede.' Ciprian¹ on þe Pater Noster seiþ, whatevere opir wordis þe desire of him þat praieþ fourmeþ in bifore-goynge, þat it be cleer, opir addiþ afterwarde, þat it encreesce, we seiþ noon opir þinge þan þat is conteyned in þe praier of þis Lord, jif we praien rigtli and covenantli. For whanne a man seiþ, Lord, be þou glorified in alle folkis as þou ert glorified in us, what opir þing seiþ he þan þat, Ði name be halwid? And whanne a man seiþ, Lord, schewe þi face to us, and we schulle be sauf, what opir þing seiþ he þan þat, Ði rewme come? Whanne a P. LXXX. 3. man seiþ, Lord, dresse my steppis up þi spechis, what opir P. XVII. 7. þing seiþ he þan, Ði wille be down? Whanne a man seiþ, Lord, jif not povert ne richessis to me, what opir þing seiþ he 1 KI. III. 11. þan þis, jif us to-day oure eche daies breed? Whanne a man seiþ, Lord, have mynde of David and of al his myldnesse, P. CXXXII. 1. and, jif I have zolden yvelis to hem þat zolden yvelis to me, falle I voyde fro myn enemyes, what opir þing seiþ he þan þis, Forjive to us oure dettis, as we forgyven to oure dettours? Whanne a man seiþ, Lord, do away fro me þe covetise of þe wombe, what opir þing seiþ he þan þis, Leed us not into temptacioun? Whanne a man seiþ, My God, delyvere me fro myn enemyes, what opir þing seiþ he þan þis, Delyvere us from yvel? And jif þou rennest aboute bi alle þe wordis of holy praieris, þou schalt fynde noþing whiche is not conteyned in þis praier of þe Lord. Whoevere seiþ a þing þat may not perteyne to þis prayer of þe gospel, he praieþ bodili and unjustli and unleeffulli, as me þenkþ. Whanne a man saieþ in his praier, Lord, multiplie myn richesses, and encreese myn honouris, and seiþ þis, havynge þe covetise of hem, and not purposynge þe profit of hem to men, to be bettir to Godward, I gesse þat he may not fynde it in þe Lordis praier. Perfore be it schame to aske þo þingis, whiche is not leefful to coveyte. If a man schameþ not of þis, but coveytise overcomeþ him, þis is askid, þat he delyvere fro þis yvel of coveytise, to whom we seyn, Delyvere us from yvel.

HERE ENDIÞ ÐE PATER NOSTER."

H. E. N.

p. 11, L. 161. The doxology (Mat. vi. 13) is not in the Vulgate. It is not in the Catechism, and was not introduced into the Prayer-book until 1661, and then probably because it was in the Authorized Version. It is omitted in the Revision of 1881.

"In those first days

When Luther was profest, he did desire

Short Paternosters, saying as a fryar

Each day his beads; but having left those laws,

Adds to Christ's prayer the power and glory clause."

Donne, Satire II.

"The doxology is, no doubt, an addition to the original text. It is not in B, D, Z, L₂, nor in Cod. Sinait., nor in Vulg., nor Coptic. It is rejected

became first a Christian and then a Jew, and, to please his new co-religionists, made an exceedingly literal translation of the scriptures of the Old Testament from Hebrew into Greek, about the end of the first century of our era. Of this version unfortunately only some fragments exist. See the article "Aquila" in the *Biographie Générale*.

¹ There are no expressions in St. Cyprian's treatise, *De Oratione Dominica*, as found in modern editions, which exactly correspond to those quoted in the text.—Since writing the above, I have found the passage quoted in the text in one of St. Augustine's Letters; *Epist. CXXX.*, cap. 12. "Quæ libet alia verba dicamus, quæ affectus orantis vel præcedendo format ut clareat, vel consequendo attendit ut crescat, nihil aliud dicimus quam quod in ista Dominica Oratione positum est, si recte et congruenter oramus."

by Griesbach (who says of it, 'certissime delenda'), Scholz, Lachmann, Tischendorf, Alford, and even Wordsworth. The Romanists charge the Protestants with having corrupted the Lord's Prayer. But the Doxology had been brought in long before the Reformation. It is found in E, G, K, L, M, S, U, V and A. From 2 Tim. iv. 18, its liturgical use would seem to have begun even then. The charge made by Dean Donne against Luther is peculiarly unfortunate, for Luther does not mention the Doxology in his Catechism (Wetstein on St. Mat. VI. 14).—H. E. N.

p. 11, L. 162. Saying the Ave Maria is directed in l. 629. [This is quite in accordance with Wyclif's declaration "videtur mihi quod impossibile est nos premiari sine Marie suffragio." Sermon No. 26, MS. Lambeth 23.] Printed (*W. S.*), *Sermones*, ed. J. Loserth, IV. 391.

p. 11—14, L. 162—222. *Ave Maria*. This passage seems to have been disseminated in a separate form by Wyclif, and it is given almost verbatim by Arnold (*Sel. Eng. Works Wycl.*, III. 111), with the following note prefixed:—

"This tract is mentioned by Bale, under the title 'Super Salutatione Angelica.' It also, as has been already mentioned, bears the name of Wyclif at the end, in the Harleian MS. 2385. If written by the reformer, which seems to me very probable, it must have been an early composition. The language used respecting indulgences is less trenchant than that which he was accustomed to use in his later years, and the general tone of the composition milder. This tract is found along with that on the Pater Noster, No. III, in all the MSS. which contain the latter."

H. E. N.

p. 12, L. 169. In Bodl. 789, and other MSS., this line runs:—"And so many men folli truste to suche praier"; Mr. Arnold adopts this reading, and remarks that the one in our text (from Lamb. 408) "completely alters the sense."—H. E. N.

p. 12, L. 175. "No man mai come to blis but zif he heere and kepe Goddis word; . . . ne oure Ladi myzte not come to blisse, but zif she had herd and kepte his word. And herfore God ordeynede hir to be maistresse to his apostlis, for she fel not fro þe feip, ne fro þe worldis of hir sone, but kepte hem wel in her herte, and caste wel what þei menten. And herfor it is no wondur zif she be more blessid þan oþer."—*S. E. W.*, I, 380.

p. 12, L. 176. *cloutyd*, patched, pieced. *A. S.* *clut*, a clout. "And no man putteth a clout of buysteous clothe in to an elde clothing" (Wycl.) St. Matt. ix. 16. "a patche," St. Mark, ii. 21. "I had nede go cloute my shoes: *Jai bien mestier de faire carreler mes souliers.*"—Pals. 488.

In the Bodleian MS., printed by Mr. Arnold (*S. E. W.*, III. 111), we have *encresid*; but the *clouted* of our text accords very well with the spirit of lines 204—221, where Wyclif returns to the subject, and also with the disparaging use which he elsewhere makes of the word.—"Þei (*þes newe ordris*) done sumwhat þat is good, and many þingis amys; and so stondiþ þer cloutid reule, boþe in good and yvel."—*S. E. W.*, I. 302. "It seemeþ to many men þat alle þes newe ordris ben rotyn postumes, and tatered cloutis For alle þes ordris ben cloutid by Cristis religioun wiþouten his autorite, and departid among hem self."—*Id.* 400.

p. 12, L. 183. *þis fyl longe [after]*. "After" is in all the other MSS. For "fyl," the Bodleian 789 reads "ful" (*S. E. W.*, III. 112), the Dublin C. v. 6, "fel."

p. 12, L. 184. *ane reuersys þe name of Eua*. Cf. *Myroure of our*

Ladye, p. 77, and Wyclif, *Sel. Eng. Works*, III., p. 112. (Cf. also *Adam de Sto. Victore* [Seq. XLV., *Annunciatio Beatæ Mariæ Virginis*]:—

“Missus Gabriel de cœlis
Verbi bajulus fidelis,
Sacris diasserit loquelis
Cum beata Virgine;

Verbum bonum et suave
Paudit intus in conclave
Et ex *Eva* format *Ave*,
Eve verso nomine.”

H. E. N.)

p. 12, L. 185—7. *Oure lady contraryyd Eue* . . . Cf. *Iren. adv. Her.*, v. 19. “Manifeste itaque in sua propria venientem Dominum, et sua propria eum bajulante conditione, quæ bajulatur ab ipso, et recapitulationem ejus quæ in ligno fuit inobedientiæ, per eam quæ in ligno est obedientiam, facientem, et seductione illa soluta, qua seducta est male illa, quæ jam viro destinata erat virgo Eva, per veritatem evangelisata est bene ab angelo jam sub viro Virgo Maria. Quemadmodum enim illa per angelicum sermonem seducta est, ut effugeret Deum prævaricata verbum ejus, ita et hæc per angelicum sermonem evangelisata est, ut portaret Deum obediens ejus verbo. Et si ea inobediret Deo, sed et hæc suasa est obedire Deo, uti virginis Evæ virgo Maria fieret advocata. Et quemadmodum adstrictum est morti genus humanum per virginem, salvatur per virginem: æqua lance disposita virginis inobedientia per virginalem obedientiam.”

Also *Justin Mart. Dial.*, p. 327: “Καὶ διὰ τῆς παρθένου ἀνθρώπος γεγόναι, ἵνα καὶ δι’ ἧς ὁδοῦ ἡ ἀπὸ τοῦ ὀφείως παρακοὴ τὴν ἀρχὴν ἔλαβε, διὰ ταύτης τῆς ὁδοῦ καὶ κατὰ λυσιν λάβῃ. παρθένος γὰρ οὐσα ἔδα καὶ ἀφθωρος τὸν λόγον, τὴν ἀπὸ τοῦ ὀφείως συλλαβοῦσα, παρακοὴν καὶ θάνατον ἔτεκε. πιστὴν δὲ καὶ χαρὰν λαβοῦσα Μαρία ἡ παρθένος, ἐναγγελιζομένην ἀντὶ Γαβριὴλ ἀγγέλου . . . ἀπεκρίνατο. γινώσκω μοι κατὰ τὸ ῥῆμά σου.”

And *Tertull. De Carn. Chr.* 17: “Crediderat Eva serpenti, credidit Maria Gabrieli; quod illa credendo deliquit, hæc credendo delevit.”

Substituting our Lord for the B. V. M., the same thought is contained in a curious inscription over the door of the little church of St. Théodule, at Champéry, Valais, which I copied in 1875:

“Quod an tris mulce pa
guis ti dine vit
Hoc san Chris dulce la.”

Cf. also Wyclif:—“Ave Maria,” (*Matthew’s Eng. Works of W.*, p. 207).—“Bi þat womman Eue cam sorowe, peyne & woo to mankynde, for sche trusted not sadly to goddis word, but trusted to þe fendis gabbynge & coueited ouermuche kunnyng & dingnyte; but by sad bileue & mekenesse & charite of marie cam joie & saluacion to mankynde, for her bi sche conseyuede crist.”—H. E. N.

Cf. *Adam de Sto. Victore* (Seq. VI., “Nativitas Domini”:—

“Eva prius interemit,
Sed Salvator nos redemit
Carnis suæ merito.

Prima parens nobis luctum,
Sed Maria vitæ fructum
Protulit cum gaudio.”

See also the same, xci. 1, and xcii. 43.

“Nothing is more common in liturgical poetry than the comparison of Eve with Mary—‘The New Eve.’” Gautier.—H. E. N.

p. 13, L. 192. *stronde*. We find this contrast between the well, or source of grace, and the stream supplied by it in Wyclif’s Sermons:—“And herfore seiþ Poul aftir, þat þere ben divisions of grace, but certis it is þe same spirit, of whom comen al þes graces, as of o welle comen many strondia.”—*S. E. W.*, II. 338.

p. 13, L. 195, 6. Cf. 1 Tim. iv. 10:—“The living God, Who is the Saviour of all men, specially of those that believe.”—H. E. N.

p. 13, L. 195. *god ys with alle creaturis, &c.* So in tract on the Ave Maria:—

"God þe trinyte is wiþ eche creature bi myzt, wisdom & goodnesse to kepe it, for ellis it schulde turne to noȝt; but god is wiþ goode men of vertuous lif bi grace to approve and accepte here doynȝis."—*Eng. Works of Wyclif*, p. 208.

p. 13, L. 204. *hard to men to grounde hem leue to adde þis.*

Other additions were made before the sixteenth century, but they were scrupled at, as we see in the *Myroure*, not however as by Wyclif, because an addition to the words of Holy Scripture, but because an addition to the set use of the Church.

The addition of the word Jesus was, however, adopted at Syon:—

"Iesu. that ys to say Sauyoure. For he hathe saued vs fro synne and from helle. he sauethe vs dayly from the malyce of the fende. and from perylles. and he hath opened to vs the way of endelesse saluacion therfore endelesly be that swete fruyte blessed. Amen. So be yt. Some saye at the begynnyng of this salutacyon. Aue benigne Iesu. and some saye after. Maria. mater dei. wyth other addycyons at the ende also. And suche thynges may be sayde when folke saye theyr Aues of theyr owne deuocyon. But in the seruyce of the chyrche. I trowe yt be moste sewer. and moste medefull to obey to the comon vse of saynge. as the chyrche hathe set. without all suche addicions."¹

p. 13, L. 207. *þe pope gefes gret pardoun to men þat addys þese wordys.* "Ferdermore as for the salutacyon of our lady pope Urban and pope Iohan to all beyng in clene lyfe that in the ende of the . Aue maria) saye / . Ihesus amen) as ofte as they saye it they haue graunted of pardon . lxxxiii. dayes / and as ofte as thou sayst oure ladyes psalter / so ofte thou hast of pardon . xxxiii. yere and xxx. wekes."²

Similar Indulgences have been granted for saying the rosary, or a part of it, subject to various conditions, by different popes between that time and the present. Pope Pius IX., by a decree, dated the 9th May, 1851, granted indulgence of ten years and ten quarantaines (*forty days*) once in each day, to the faithful who, having at least a contrite heart, recite together the third part of the rosary, either in their houses, or at church, or in a public or private oratory. To those who are accustomed to recite a third part of the rosary, at least three times a week, he granted plenary indulgence the last Sunday of each month, provided that, being truly repentant, they confess and communicate, and visit a church or a public oratory, and there pray for some time with the intention of his Holiness. He declared all the above indulgences to be applicable to souls in purgatory.³

p. 14, L. 218. *generally*, here used in its proper sense—to all.

The same argument is used in a question asked by *Jacke Upland* (A.D. 1401) of the friars in reference to their letters of fraternity:—

"If your letters be good,
why grant ye them not generally
to all manner of men,
for the more charitie!"—*Political Poems*, II. 21.

¹ *Myroure of oure Ladye*, ed. Blunt, E. E. T. S., p. 79. As to the modern addition of a direct prayer to the Blessed Virgin, see Mabillon, *Prefat. in Acta Sanctorum Ord. S. Benedicti*, Sec. V., cxxiii.; *Lay Folks' Mass Book*, p. 184.

² *Festiuall*, 1515, fol. 159 b.

³ *Dictionnaire des Décrets*, Migne, 1860, s. v. *Rosaire*, c. 1101.

p. 14, L. 220. *to sey*, for saying.

p. 14, L. 220. *lady sawter*. The Lady psalter was so called because it included the repetition of a hundred and fifty Ave Mary's in accordance with the number of the psalms. It corresponds with the devotion which is known by the more modern name of Rosary, though that is not confined to the saying of fifteen decades, or sets of ten aves. For example, the rosary of Saint Bridget in honour of the three and sixty years, the supposed length of the life of the Blessed Virgin, is composed of six decades of Aves, each beginning with a Paternoster, and ending with a Credo; the six decades being, moreover, followed by one Paternoster and three Aves.

There is some difference of opinion among Roman Catholic writers on this subject, as to when this devotion was first introduced. It will be observed that Wyclif does not speak of the Lady-psalter as a novelty in his day. From his mention of it in connection with the Ave-Maria there can be no doubt that he does not intend the *Psalterium Mariae*, consisting of one hundred and fifty strophes, each beginning with Ave. Mone gives several examples from manuscripts of the twelfth century onwards, and mentions that in some he had noticed a change in the phrase of greeting—in the first third, or fifty strophes, Ave, in the second *Salve*, and in the last *Gaude*.¹ He also mentions that these Latin devotions began to be used in the vulgar tongue in the fifteenth and sixteenth centuries.²

In connection with this subject it may not be unacceptable to the members of the E. E. T. Society, if I add some extracts from an English legend, which is not later than the end of the thirteenth century, inasmuch as it occurs in the Digby MS. 86, which was written about 1290,³ from which it is printed by Dr. Horstmann, in his new series of *Old English Legends*.⁴ It is inscribed with a heading in French, "*Comment le sauter noustre dame fu primes controuue*." After an invocation to the "Leuedi swete and milde," he goes on:—

"Ich wille biginnen here
And tellen þe manere
Nou at þisse stounde

Of þi sauter here
Mid wel gode chere,
Ouhit was . . I-founde."

He goes on to tell of a rich man, who "louede holi chirche," and lived near an abbey which his elders had founded, and here he sent his only son.

"Monk he þere bicom
Wiþ abit he þer nom
Bi his fader willa.
* * * * *
Þe leuedi ful of miȝtte
Dat bar oure dritȝte,
In a chapele þere,
Bi day and eke bi niȝte
Out wen he comen miȝtte,
Were ware he were.
Ou alle ich telle may:
On houndred ewche day
He grettinges seyde.
Wel he held his lay
And þe ordre, bi mi fay!
For loue of þat mayde.
* * * * *

Ne let he none stounde
Dat he ne fel to grounde
And on knewes bat,
And þoute of þe wonde
Dat god for al þe mounde
On rode heuede I-sprad.

On houndret to þe meȝde
Aue maries he seyde,
Bi tale heche daye.
He hit nout ne aleyde,
Ac so wel he pleyde—
Riȝt soþ for to saye—

Pat he sau wel briȝtte
Oure leuedi foul of miȝte
A settres-day, I-wis,

¹ *Hymni Latini medii Aevi*, II. 242.

² *Ib.*, II. 245.

³ *Allenglische Legenden*, Neue Folge, 1881, p. 211.

⁴ *Ib.*, p. 220—224.

Were hoe sat wel rijtze
 I-cloped half bi siztze
 And seyde to him pis :
 Mi monk, ne dred þe nout,
 For I þe haue I-bout
 And þe ich wille take.
 Thou hauest so goed fulwraut
 Ne worst þou nout bikaut :
 Goed ne shal þe lake.

* * * * *
 Ac þou (most more say)¹
 Wor (*me now ecche day*)
 Fifti al bi score
 Of aue maries,
 Fifti on day pries,
 Wite nou were-fore :
 Þat is rijt mi sauter.
 And þou shalt witen her
 Hou it shal ben do :
 Fifti seye bi-fore
 Tene eueri bi score,
 And on anteme þerto.

* * * * *
 After sey wel sone
 Fifty mididone
 Al for þat ilke blisse,
 Þat he wip-uten (sore)
 Wold offine ben (bore)
 Þat þou þer-(of ne misse).
 Þer aft(er þou shalt say)
 Est (*fifti ecche day*)
 Bi (*pine fingers ten*)
 O(*f aue maries*)
 (*ecche day pries*)
 (*Telle hit sefe men*).
 * * * * *
 Nou ich bidde here
 Ou alle wip gode chere
 Þat þe suggen pries
 Wip wel gode wille
 Boþe loude and stille
 Þese aue maries."

We find a bequest of a pair of beads in the Will of Roger Flore, or Flower, 1424 (Furnivall, *Earliest English Wills*, 58), which illustrates this subject, and adds one more to the many examples where we find underlying the formal details of a legal document, apart from their antiquarian or archæological interest, touches of tender feeling, and unconscious evidence of the heart's belief of the testator. "And I will þe Maister of Manton (*Ricardum Harvey, Magistrum cantarie de Manton*, ib., 55/8), haf my pair of bedys þat I vse my self, with þe x aues of siluere, and a pater noster ouer-gilt (*silver gilt*), preying him to haue mynde of me suintime whan he seith oure lady sawter on hem."

Mabillon² speaks of the rosary as consisting of a hundred and fifty aues, and fifteen Lord's prayers. The modern rosary is made up not only of one hundred and fifty smaller beads, with a larger bead between each ten, but where the ends of the string join there are five beads with a cross or crucifix. It is thus used. The creed is said on the cross, on the first bead a paternoster, an ave on each of the three next beads, and a paternoster on the last. Then an ave is said on each of ten smaller beads, and a paternoster on the larger bead, and so on until one hundred and fifty aues and fifteen paternosters have been said in addition to the creed, three aues and one paternoster before beginning the rosary proper.

p. 14, L. 225. *pre credys*. The Apostles' Creed was known as the "lesse crede" or the "English Creed," and of this it was said in the *Myroure*, p. 311, "each man is bound to can and say." The Nicene was called the mass-creed, or the *Symbolum patrum*, but the rubrics generally call the Athanasian creed *Psalmus*.

Latimer, when he was Rector (?) of West Kingston in Wiltshire, writing to his neighbour Sir Edward Baynton, says, "There be three creeds, one in my mass, another in my matins, the third common to them that neither say mass nor matins, nor yet know what they say, when they say the creed; and I believe all three, with all that God hath left in holy writ for me and other to believe."—*Sermons and Remains*, P. S. II., 332.

¹ The words within parenthesis are from the Auchinlech MS. (about 1410), in places where a piece has been cut off from the Digby.

² *Prof. in Sac.*, V. cxxviii., p. 456. Cat. 494.

p. 14, L. 234. Cf. Bishop Latimer's *Sermon on the Plough*.—"The devil shall go for my money, for he applieth to his business. Therefore, ye unpreaching prelates, learn of him to be diligent in doing your office; if ye will neither learn of God, nor of good men, for very shame learn ye of the devil."—H. E. N.

p. 15, L. 235. *and secler lordys*. [The Dublin MS. reads "as" for "and".]

p. 15, L. 244—253. This is interesting, especially in view of Pearson's curious contention (Art. I.) that the "I believe in God" of the Creed, simply means "I believe that God is": though Augustine had said, "Ecclesiam credere, non tamen in Ecclesiam credere, quia Ecclesia non Deus est, sed Domus Dei est." The passage under review appears to be taken from *St. Aug. in Joan*, Tract. 29, and in Ps. 130. "Aliud est credere *Illi*, aliud credere *Illum*, aliud credere *in Illum*. Credere *Illi* est credere verum esse quod loquitur; credere *Illum* est credere quod Ipse sit Deus; sed credere in *Illum* est diligere *Illum*. Credere *Ipsam* esse Deum, hoc et doemones potuerunt."—"Quid est ergo credere in *Deum*? Credendo amare, credendo diligere, credendo in *Eum* ire, et *Ejus* membris incorporari." Pearson attributes the distinction especially to St. Augustine and the Latin Church. But he fails to note the force of *πιστεύω εἰς* as contrasted with *πιστεύω ἐν* in such passages in the N. T. as St. John ii. 22—24, iii. 15, 36, v. 46, 7, vi. 29, 30, viii. 30, 1, xii. 36, 38, 42, xiv. 11, 12; Acts xiv. 23, xvi. 31, &c. Bishop Charles Wordsworth remarks on St. John ii. 22—4: "Πιστεύω εἰς τινά seems to come very near in meaning to πιστεύω ἑμαυτὸν τινί."—H. E. N.

p. 15, L. 244. *sotel*. Here Canon Simmons has made a marginal note; cf. *Victor* (Wrangham). He probably refers to the following verse from his Sequence XXII. (Trinity):—

"Digne loqui de Personis
Veni transcendit rationis,
Excedit ingenia.

Quid sit gigni, quid processus,
Me nescire sum professus:
Sed fide non dubia."

H. E. N.

p. 16, L. 266. Cf. the fourteen points of T. 53.

p. 16, L. 269. *stondynge his godhed*; "subsistente deitate."

p. 16, L. 277, 278. The scribe may have had in his mind, "The Lord, the Giver of Life."

[The Dublin MS. reads "love," justifying Canon Simmons' conjecture. Compare "þe þridde persone in trinite, to whom is apropryd true love," *E. W. of W.*, p. 363.—F. D. M.]

p. 17, L. 292. "Ut nos redimeret ab infernali captivitate, anima sua descendit ad inferna cum deitate, corpore manente in sepulchro, et extraxit secum animas quæ in terra fecerunt suam voluntatem."—*Speculum Ecclesie* of Edmund Rich, c. xiii.

"His sowle": cf. L. 455: "þe goost with þe godhed went in-to helle."

Also T. 143: "Whilke he in his forloke wold that wer saued."

p. 17, L. 306. Wyclif does not here introduce the doctrine of predestination that underlies his conception of the Church.

p. 17, L. 310. This view is everywhere taken by Wyclif. For example, when condemning what seems to have been speaking of the Church, rather than an unsound definition, (just as men are now sometimes described as "going into the Church," instead of taking Holy Orders),—he writes:—

"Whanne men speken of holy Chirche, þei undirstonden anoon prelat and prestis, monkis and chanouns and freris, and all men þat han crownes (i. e. that have the tonsure), þouȝ þei lyven never so cursedly aȝenst Goddis lawe,—and clepen not ne holden seculeris men of holy Chirche, þouȝ þei lyven nevere so trewely after Goddis lawe, and enden in perfect charite."—*Arn. Sel. Eng. Works*, III. 447.

And so, in a sermon on the Gospel for the twentieth Sunday after Trinity, (The Marriage of the King's Son),—"And so men seien comounly þat þere ben here two manere of chirches, holy Chirche or Chirche of God, þat on no manere may be dampned, and þe Chirche of þe fend, þat for a time is good, and lastiȝ not; and þis was never holy Chirche, ne part þerof."—*Arn. Sel. Eng. Works*, I. 50.

p. 17, L. 307. *angelis and seyntis in heuyn and alle þat schul be saved.* So Wyclif, in his tract on the Te Deum:—

"Holy Chirche haȝ þre partis. Þe hiȝeste ben angelis of hevene; þe secunde, seintis slepinge in purgatorie; þe þridde is folk þat schulen be saved, here fyttinge in erþe. Of þese and noone oþere is holy Chirche maad."—*S. E. W.*, III. 53.

This definition of the "general" or Catholic Church was one of the heresies laid to his charge: "Quod nullus praescitus est pars ecclesiae."—*Fas. Ziz.*, p. 2. Cf. note on L. 95.

p. 17, L. 307. *þat schul be saved.* Compare the rendering of *οὗτοι σωθήσονται* (Acts ii. 47) in the A. V., "such as should be saved," which has been adopted in the latest Roman Catholic English Version.¹ The Wyclifite versions both run "that weren maad saaf." This, if we understand "safe" as of a present state of salvation, seems to come nearer the "being saved" of the Greek, and is all the more to be remarked, as the reading of the Vulgate is in the subjunctive, "qui salvi fient."

p. 18, L. 312. "Quanto magis nostri prelati ac religiosi, qui nec habent ex propheta nec ex evidenti scriptura quod sunt predestinati, non frontose assererent quod sunt partes sancte ecclesie."—*Wyclif's Latin Sermons*, ed. Loserth, I. 4 (p. 22).—F. D. M.

p. 18, L. 316. *þre.* Cf. *Arn.* III. 339; *De Christo*, cap. 1.

p. 18, L. 317. The masculine pronoun is here applied to the Church. In *Thoresby*, line 203 (p. 44), we have the neuter, "and save the right of it," although in the previous line the Church is called "our gastly modir."

p. 18, L. 317. *wandrys here in erthe.* "Good lif of men þat ben wandrynge in þis weye is betere preyere to god."—*Tractatus de Pseudo-freris*, c. 8; *W. E. T.*, 321.

Mr. Matthew remarks on this passage: "*viator* is the word generally used by Wyclif to signify man living on the earth."—*W. E. T.*, 524.

Cf. "Et secundum apostolum, 1 Cor. 3^o: Si viator habuerit omnem fidem, ita ut montes transferat, caritatem autem non habuerit, nihil est."—*Dialogue*, C. xvi., p. 32/6.

p. 18, L. 317. Purgatory is afterwards (L. 536) spoken of as a place of punishment; but here, as of the resting-place of departed spirits. And so Wyclif sometimes speaks of purgatory as the place where the saints are sleeping;² or, as in his sermon on the raising of Lazarus, he says,

¹ Dublin "with the approbation of the Catholic Archbishops and Bishops of Ireland," 1857. The Rhemish Version was, "them that should be saved."

² *S. E. W.*, III. 53, quoted in note on L. 307. *Ib.* I. 101.

"No word of this story wantiþ sutil goosli witt. Crist criede wiþ greet vois, to teche þat soulis in purgatorie, be þei never so fer from him, comen anon to his¹ crye."

In one of his latest treatises, *The Church and her Members*, he speaks of the saints in purgatory, who "synnen not of þe new, but purgen þer olde² synnes"; and in an exposition of the Paternoster, printed by Mr. Matthew, he refers to purgatory as a place of punishment, as in the place in our text, above referred to, exhorting to "have saad mind of the schortnesse of lykyng in sin, and on þe bittre peynes of purgatorie and helle." And again, "when we sayn, *but deliver us fro euyl*, we preien þat god deliuere vs from alle euyl of synne and payne, boþe of body and soule, in þis lif and in purgatorie, and namely fro payne of³ helle."

p. 18, L. 319. *Dese popys ne prelatys*. Above (L. 312) it is said that "men cannot know whether they are parts of holy church, and that exalted ecclesiastical office, apart from holy living (cf. L. 311), does not justify any such pretension." This highness in prelacy is here identified with popes and prelates, and we find similar language often used by Wyclif. "By þis hope (*of being safe in bliss*) bineþe bileve, shulden be two synnes fled; pride of men and covetise, bi title þat þei ben men of holi Chirche. For no pope þat now lyveth woot where he be of þe Chirche, or where he be a lym of þe fend, to be dampned wiþ Lucifer."⁴

Towards the close of his life, when he had definitely declared against the papacy, he speaks more strongly: "Certum est, quod nec papa in persona propria, nec ecclesia conversans cum illo, cui non sit revelatio, scit si prædestinatus fuerit vel præscitus, et, per consequens, si sit membrum ecclesiæ vel diabolus incarnatus. Quomodo ergo perversa est in fidem ista præsumptio, quod papa necessario est salvandus et errare non poterit in agendis."⁵

p. 18, L. 320. "Debet in militante ecclesia esse unica secta Domini Jesu Christi; et per consequens quatuor sectæ post sectam Christi per diabolum introductæ debent cessare gratia unitatis ecclesiæ militantis.

"Sunt istæ sectæ quatuor, ut sæpe dictum est, clerus cæsareus, monachi, canonici atque fratres. Clerus Cæsareus est multitudo sacerdotum, qui temporali dominio sunt dotati, cujus patronus instabilis dicitur esse papa, et regula lex papalis. Secunda secta dicitur esse monachi bipertiti, cujus patronus dicitur esse Benedictus et regula quam ex ejus sententia beatus Gregorius compilavit. Tertia secta dicuntur canonici, cujus patronus fingitur Augustinus . . . Quarta secta et ultima dicuntur fratres, qui in ritibus et aliis observantiis multipliciter sunt divisi, sicut et triplex secta possessionatorum in albos et nigros, viros et fæminas, quas sanctionales dicimus, dividuntur."—Wyclif, *De Christo et Adversario suo Antichristo*, cap. 2, *Polemical Works*, p. 656.

p. 18, L. 324. Every individual member (*echē parte*) of the (invisible) church is in communion with, and helps the other members, whether in heaven or earth; and so Wyclif, "Debet autem in ista ecclesia et qualibet sui parte esse pax et unitas, cum omnes partes singulæ debent mutuo se juvare, cum locorum distantia non impedit adjutorium spirituale."—*De Christo et Adversario suo Antichristo*, § 5, p. 654.

p. 18, L. 330. *fyne wyttys*.—ἡ πύρραθλος αἰσθησις. *Liturg. Clem. Mark.*, A. E. L., 205, 33.

¹ S. E. W., II. 100. ² S. E. W., III. 339. ³ W. E. T., 201.

⁴ S. E. W., III. 339.

⁵ *De Christo et Adversario suo*, § 92. Buddensieg, p. 48-9. *Polemical Works*, p. 678.

p. 19, L. 332. Wyclif discourses on the five senses in *Triologus*, p. 94, and in the *Latin Sermons*, I. 203. In both cases the order differs from that given here, as smell precedes taste.

p. 19, L. 343—348. The remarks on the sense of touch have much in common with a passage in *How Satan and his Children*, &c.—*E. W. of W.* p. 218.—F. D. M.

p. 19, L. 349-50. In Wyclif's *Latin Sermons*, II. VI., p. 36/22, the inner senses are enumerated as "sensus communis, virtus imaginativa, virtus estimativa, virtus fantastica, et virtus memorativa." A similar list is in *Triologus*, p. 95. It does not seem easy to make out the correspondence of the English with the Latin.—F. D. M.

p. 21, L. 370. Cf. L. 266: the second part of the Creed contains fourteen articles.

p. 22, T. 66. *parsons and vikers and al parochie prestes*. Where the tithes were appropriated a vicar was sometimes appointed, but more often a priest, dismissible at will, was hired to perform the services. This was the "parish priest" of the text.—F. D. M.

p. 23, L. 387. *on godys behalve*. Cf. the second Exhortation in the Communion Service:—"according to mine office, I bid you in the Name of God, I call you in Christ's behalf: . . ."

p. 24, C. 39 omits the Double Procession. Though it is inserted both in T. and L., yet it may be noted in illustration of the connection between Thoresby and Wyclif, that, although the latter sometimes urges the teaching of that doctrine, he elsewhere, speaking of the Greek Church, considers it doubtful. Cf. *S. E. W.*, T. 146, with T. 152.

p. 25, L. 417. *holly on*. The scribe seems to have misunderstood the "hæli" of his copy, and taken it to mean "wholly."

p. 26, T. 124. *merryng*. A.S. merran; Goth. marzjan (σκανδαλίζω).

"He palde merrin hire meidhād."—*Cockayne, Mark. 4.*

p. 27, L. 432. *to god or with god*. This additional distinction is made with reference to the saints already in heaven.

p. 27, L. 437, 439. *be vertu of þe holy gost. . . . throwz myzt and strenthe of þe fadyr of heuyn*. It will be noticed that L. is much more precise than T., which makes no distinction between the conception and the incarnation. With this compare:

"Quamvis enim tota Trinitas incarnavit Verbum et misit Spiritum Sanctum, hoc tamen solum originaliter fit ex Patre, qui sic delexit mundum ut Filium suum unigenitum daret."—*De Benedicta Incarnacione*, p. 222/17.

Power is the special attribute of the Father in the Trinity.—*E. W. of W.*, 362. Cf. supra, L. 256, p. 15.—F. D. M.

p. 28, T. 141. "E carcere secum in cælum."—*Art. Trid.*, 5, VI. 9.

p. 29, L. 455. *gost*. for "saule" of T. 140. Canon Simmons has here a marginal note, "gost, not a synonyme, but more accurate." But in L. 292 (p. 17) we have—"his sowle went to helle."

p. 29, L. 458. It is to be noticed that this addition weakens the assertion of predestination in T.

p. 29, P. 52. *ad spoliationem Tartari*. The Spoiling or Harrowing of Hell was a favourite scene in the Miracle Plays.

p. 30, T. 155. *ισάγγελοι*, "euen with angels."—*Wycl.* "modico minoratus quam angeli."—Heb. ii. 9.

p. 30, T. 165. *whethir-sum for whichever*: cf. "howsumdever."

p. 33, L. 488. The arrangement of the commandments is that which still obtains in the Roman Catholic church, our first and second commandment being counted as the first, while our tenth is divided.

p. 33, L. 508 This answers to the second commandment.

p. 33, L. 518. (*n*)*eddyr*. The *n* erased, but the first part of the down-stroke may be traced.

p. 35, L. 549. *Who brekys*. The same formula will be found in the exposition of the other commandments. It survives in Archbishop Hamilton's *Catechism*.

"Quha brekis yair halieday!"—folio xxxvi b^a

"Quha brekis this command!"—folio xlvⁱ.

p. 37, L. 556. *swere be no þyng þat god hap wrougt*. This addition is to be noticed. The objection to oaths was one of the distinguishing tenets of the Lollards, and is among the eleven points undertaken by Pecock in the *Repressor*. Compare "ne by ony creature," p. 39, L. 592. There is, of course, an implied reference to Matt. v. 34—36.—F. D. M.

p. 39, L. 601—604. The triple rhyme here is noticeable.

p. 39, L. 605. It is curious that there is no mention of the word Sunday, or of church authority, as in T.

p. 41, L. 629. *pyn Aue maria*. Wyclif not only enjoins but practises invocation of Christ's mother. "Crist and his modir kepe his kirke in right byleve of þis sacrament." Concerning the Eucharist (Knighton's so-called Retraction).—*S. E. W.*, III. 503.

[*"Sed Maria mater Domini videtur ex hoc specialiter honoranda, cum ipsa fuit archa fidei et virtutum in sancto sabbato, Christo mortuo, et plus quam privati prelati habet rationem gignendi christicolos in virtute; secul enim est mater misericordie sic est mater aliarum virtutum que in filiis Dei spiritualiter procreantur. Ideo (ut dicit apostolus) saluta sepius hanc Mariam."*—*Sermones*, I. 112/37.]

p. 41, L. 636. *debat*. Debate is used now of discussion, no doubt often accompanied by very angry feelings; but in Early English it appears to have been invariably used of a quarrel or strife; and is so used in the A. V., 2 Cor. xii. 20. In Rom. i. 29, the *ἐρις* ("debate") of the Greek is *contentio* in the Vulgate.

Shakspeare employs the word in its modern sense, and also according to the older use:—

"Now, lords, if heaven doth give successful end
To this debate that bleedeth at our doors,
We will our youth lead on to higher fields,
And draw no swords but what are sanctified."

2 Henry IV., IV. 4.

Hampole enumerates among venial sins:—

"When þou paynes þe noght, after þi state,
To accorde þam þat er at debate."—*P. C.*, 3472-3.

p. 41, L. 637. *bylde many churches*.

[*"dubitatur de modo construccionis basilicarum tam fratrum quam omnium clericorum. Et videtur ex principio huius evangelii quod Christus reprobatur ipsas tam opere quam sermone."*—*Sermones*, II. 328/17.]

p. 45, L. 689. *a thousand-fold more cursyd*. "Lord, hou louen þes curatis here sugetis soulis þat wolen for foure pens bitake hem bodi and soule to þe fend, 3e, whanne þei may not paie for verray pouert, and whanne þei don not here gostly office; and þanne þe curatis ben more

cursed of god for wiþdrawynge of techynge in word, in dede, in good ensauple þanne þe sugetis wiþdrawynge tipes and offryngis whanne þei don wel here gostly office."¹

"þis is a feyned word of anticristis clerkis þat, ȝif sugetis may leffully wiþdrawe tipes and offryngis fro curatis þat openly lyuen in lecherie or grete opere synnes and don not here office, þan seruauntis and tenauntis may wiþdrawe here seruyce and rentis fro here lordis þat lyuen opynly a cursid lif. for to þe first sugetis han þe auctorite of goddis lawe and mannus lawe also, but not to wiþdrawe seruyce and rentis fro wickid lordis; but ben chargid of god bi petir and poul to be þus suget to wickid lordis; and þerfore crist paiede for hym and his apostlis tribut to þe heþene emperour."²

p. 45, L. 689. *suggethys wyþdrawyng here tythis.* The right, or rather the duty, of parishioners to withdraw their tythes from scandalous incumbents was frequently insisted upon by Wyclif.

"Siþ god seþ bi þe prophete þat euyl prestis ben cause of fallynge of þe peple, alle manere men ben bounde to amende þis defeaute; for ellis þei stonden not in goddis hestis ne charite. and herefore gregory seiþ þat no man harmeþ more cristis chirche þan he þat haþ þe name of ordre and holynesse and þer-wiþ lyueth euele, for comunly no man reproveþ hym, and men taken gretly ensauple of his synne; and þerfore crist purgid þe temple with his owen hondis, as þe gospel tellip, in tokene þat ȝif prestis weren good þe peple schulde sone be amendid. and for þis skille trewe men seyn þat prelati ben more bounden to preche trewely þe gospel þan þes sugetis ben holden to paie here dymes, for god chargip þat more, and þat is more profitable to boþe parties and more easy. And þerfore prelati ben more cursed to cesse of þis prechyng þanne þe sugetis ȝif þei cessen to paye tipes; ȝe, whanne here prelati don wel here offis.³ ȝif prelati failen of good lif and techynge, þei moten be þus seruyd of men, for ȝif men vnder hem knowe þis defeaute and may amenden it and don not þei consenten and meynntenen hem in þis grete synne."⁴

"Cristenmen of þis ground þenken þat pariȝschens shulden drawe fro persouns offeringis and dymes and opere godis whanne þey faylen opynly in þer offis, for siche assent is to blame þat nurshiþ persouns in siche synne."⁵

p. 46, T. 210. *Sklaunder or bacbite.* Cf. *Robert of Brunne* :—

"What sey ȝe of þys backbyters	þat he haue euere lastyng shame,
þat wykkede wurdas aboute bers!	Byfore God þou hym sloȝ
þey make oft moche stryfe,	Whan þou hym reuest his gode loa.
And apeynen many mannys lyfe.	Bakbyter, þurghē ryghte reuȝn,
ȝyf þou bryng a man yn fame	Of þre mennys deþ ys enchesun.

¹ *The Office of Curates*, c. 5, *W. E. T.*, 146. It may be mentioned that Wyclif elsewhere defends himself from any extension of his counsel to the case of laymen.

² *Of Servants and Lords*, *W. E. T.* 229-30. Here in the margin of the MS. is a reference, "Matt. xvii.," but it will be noticed that the payment of tribute there mentioned (v. v. 24-7), is altogether inapplicable to the argument, as it was the half-shekel for the service of the temple.

³ Cf. L., 691.

⁴ *Of Prelatis*, c. 1, *W. E. T.*, 56-7.

⁵ *De Officio Pastoralis*, c. 8, *W. E. T.*, 418. See also *Of Clerkes Possessioners*, c. 25, *ib.*, 132. "This withdrawing of tithes was the subject of the ninth of the twenty-five points that were charged against Wyclif's followers after his death, and is dealt with in an answer, which had been catalogued as among his works, but, as pointed out by Mr. Arnold, it was put forth after his death, and could not have proceeded from him."—*S. E. W.*, III. 454.

Dou wost weyl, wyþ outen les,
 Þe bakbyter fyrst hym self sles;
 He slekþ hym hym þat trowyþ hys
 lesyng,
 Whan he forþ beryþ hys bakbytyng;
 And hym algate þat hyt ys on leyde,

He ys slayn; Gode help þe vpbreyde.
 As moche þan he ys to blame
 Dat ȝeneþ a man a yle eke name;
 ȝyf hys ryȝt name he wyþdrawe,
 Gostlyche þou hast hym slawe."

H. S., 1514—1533.

p. 46, T. 211. *withdrawes kyuelade*. So Robert of Brunne:—

"ȝyf þou þurȝhe wykkede ordynaunce
 Fordost pore mannys sustynaunce
 Dat aftyrwarde he may nat lyve,
 Dou art coupable,—a ȝyfte y ȝyve.

"ȝyf a pore man þe craue
 A melyn mete hys lyfe to saue,
 ȝyf þou mayst ȝyue hym, and nat wylt,
 Before God þou hast hym spylt."—H. S., 1324—1331.

"They are slayers gastely that will noghte feede the pover in nede, and that defames men and that confounds innocentys."—*Richard of Hampole*, quoted by Canon Perry, *Ecclesiastic*, Jan. 1866, p. 15.

p. 47, L. 716. *wrongwysly*. Inserted in recognition of the exceptions which are commanded or allowed in the Word of God.

p. 47, L. 727. ["patet quanti sacerdotes et prelati specialiter sunt irregulares, cum a primo usque ad ultimum omnes subtrahunt spirituale suffragium nequiter occidendo. Et hec occisio causat apud Deum irregularitatem magis culpabilem quam occisio corporalis."]—*Sermones*, I. 119/29.

p. 49, L. 768. *annuel rent*. These rents, levied by ecclesiastical judges from clergy and laymen alike for persistent adultery, fornication, and other notorious transgressions, had been authoritatively branded as a grave scandal before the time of Wyclif by Archbishop Stratford. In the constitutions—his so-called Extravagants—published in the Provincial Council of London, A.D. 1342, he endeavoured to abolish, or at least to regulate them. He broadly charges the archdeacons of his province of Canterbury, and their officials, and some bishops, though he only mentions these as "certain others, the archdeacons superiors" (*eorum superiores, quidam alii*) with remitting without making any distinction (*indifferenter*) the bodily and open penance, that should have been a terror to others, so that offenders of this sort were by many said to rent those sins. He adds that they put the money in their pockets, and did not dispose of it for the use of the poor or other good ends.¹

We find the practice, against which the Archbishop raised his voice, had been alluded to in a satirical poem on the Evil Times of Edward II.:—

"And thise ersedeknes that ben set to visite holi churches
 Everich fondeth hu he may shrewedlichest worche;
 He wole take mede of that on and that other,
 And late the parsoun have a wyf and the prest another,
 at wille;

Coveytise shal stoppen here mouth and maken hem al stille."

Political Songs, ed. Wright, C. S., p. 326.

¹ *Lynd.*, III. 52, *Quoniam reus*: He ordains that, in case of persistence in notorious sin, no money shall be received on a second occasion, under pain of forfeiting double the amount to the fabric fund of the cathedral; and that in those cases where money commutations might be hereafter allowed, they should be so moderate that the receiver should not be condemned as rapacious; and the giver should not himself be too much burthened.

So, too, in the Complaint of the Ploughman:—

“For a simple fornication
Twenty shillings he shall pay;
And then have an absolution,
And al the yere usen it forth he may.”

Political Poems, Wright, I. 324.

See also *E. W. of W.*, p. 35, and note on the passage, p. 495.

p. 50, T. 220. With this compare *Hampole*: “The sevend Com-mandement es, Thou sal noght do na thyfte, in the whylke es forboden alle manere of withdrawynge of other mene thynges wrangwysely, agaynes thaire wylle that aghte it, [that has right to them, T. 224], but if it ware in en tyme of maste nede when alle thynges erre comone.” He goes on to speak of thefts by false weight and measures, as L. 787, but with the exhaustive specification of weight, number, capacity and length; and he further specifies usurers, and the wrong doings of lords and minor officials, which are not mentioned in L., as might have been expected from its tendency to enlarge upon offences against the lower classes.

“And here is forbodene gillery of weghte, or of tale, or of mett, or of mesure, or thorowe okyre, or violence, or drede, als bedells or foresters duse and mynystys of the kyng, or thurge extorcyone, als lords duse.”¹

p. 51, L. 796. In the *Ayenbite*, in the handwriting of, and translated by Dan Michel, who was a monk of St. Augustine's at Canterbury, we do not find these distinctions drawn, but he divides breakers of this commandment into open thieves by sea and land, who take their doom when caught; sly thieves who steal in corners, and privy thieves, who abuse their employer's confidence. P. 37.

p. 51, L. 802. *al þo þat wast here godis*, &c. I think that in this paragraph Wyclif was making reference to the clergy, although without naming them. (This is certainly the case in the next paragraph as to the Friars and questors.) He asserts frequently that all the income of the clergy, beyond what they absolutely need for a livelihood, is the property of the poor, but this rests on his theory that the clergy should live on alms, and I am not aware that he ever makes a similar statement concerning laymen, who may hold property. Still, without laying it down as a political or social law, he may very well have taught that the rich were bound not to waste their superfluous wealth, but to expend it on the poor.—F. D. M.

p. 51, L. 802. Further note:—“For it was neuer cristis lore to make prestis riche and knyztis pore,” &c. &c. See, “The Clergy may not hold property,” a tract ascribed by Dr. Shirley to Wyclif, but regarded as doubtful by Mr. Matthew (*Eng. Works of W.*, p. 359). Mr. M. thinks that W. may have derived from William of Ockham, the bold defender of the Empire against the Pope, his strong belief that it is the duty of priests to live in poverty: and he points out from a tract of his upon the claim of Urban V. to the arrears of tribute due under John's vassalage, that he had formed this opinion as early as 1366.—H. E. N.

p. 53, L. 808. *as þe wys man seys*. “Where?” is Canon Simmons' note in margin. I suppose the reference is to Ecclus. xxxiv. 25. “Panis egentium vita pauperum est: qui defraudat illum, homo sanguinis est.”—F. D. M.

p. 53, L. 813. “Bot þei (*Freris*) chargen so myche þis roten habite, for herby þo puple wenes þat þei ben holy, and gyven hom more dritt þen

¹ *The Ten Commandments*, u. s. p. 16.

is nedeful or profitable. And herfore iche partze drawn oþer to helle,—þo freris for hor fals takyng of almes when no need is, ne þei have leewe of Gods lawe þerto,—þo blynde puple, for þei drawn hor almes fro hor pore and nedy neghtboris, where þei schulden do hit by þo heest of God, and mayntenen freris in hor fals beggyng, ypocrisie, and oþer synnes mony.”—Wyclif, *Fifty Heresies*, cap. 29; *S. E. W.*, III. 389.

p. 55, L. 844. *alle þat sey . þat cryst beggyd*, &c. “þes freris seyn þe contrarie and grounden hem an ordre of þer wilful beggyng, bi men þat han no nede; and herbe schulde men hope to sitt hye in heuen, for, as þei lien falsly, crist begged þus.”—*W. E. T.*, 352/3.

“Secundus abusus fratrum est crimen blasphemiae quo imponunt in christum, quod mendicavit notabiliter ab homine.”—*Trial*. 367 (cf. *Trial*. 341, 345).

p. 55, L. 847. *among his pepyl schuld no begger be*. “Et omnino indigens et mendicus non erit inter vos,” Deut. xv. 4.—*F. D. M.*

p. 54, T. 232, and p. 55, L. 859. It will be noticed that the arrangement of the commandments differs, T. following the order of Exodus and the division which now prevails in the R. C. and Lutheran churches, while L. takes the order of Deut. v. 21, and divides in a way which, having the authority of Augustine, did not die out until the arrangement was decided at the Council of Trent.

Wyclif's tract on the Ten Commandments, published by Mr. Arnold (*S. E. W.*, III. 90), agrees with T. in arrangement, as well as in its explanation that the ninth commandment refers to things “that ben immevable.” It would seem that the Decalogue agreed with our English law in recognizing an important distinction between real property and chattels.

The difficulty of satisfactorily dividing these commandments is shown by the fact that in the Catechism of the Council of Trent, as in L., they are combined under one exposition.—*F. D. M.*

p. 55, L. 866. *werk-best*. In both Wycliffite versions this is “ass” both in Exodus and Deuteronomy, but the *jumentum* of Ex. xx. 10, is translated “werkebeest.”—*F. D. M.*

p. 57, L. 882 and 885. Bulls of pardon and letters of fraternity are common objects of Wyclif's denunciation. He more rarely attacks chantries, although he does not spare them on occasion. (Cf. *Polemical Works*, 272, and *E. W. of W.*, 177.) The foundation of chantries was the fashionable form of endowment. Men had ceased to believe in the holiness of the various orders, and preferred to get a sure return for their money in the shape of masses for their intention. Sometimes the foundations were temporary, as in the will of John Chelmyswyk (*Earliest English Wills*, 31/13), who left £70 to pay two priests for seven years. In other cases it was perpetual. Thus Thomas Walwayn leaves certain properties for “a chaunterie in Marcle-chyrch . . . for a prest to seyngo thir perpetually,” *Id.* 25/10.—*F. D. M.*

p. 62, 63, T. 277, L. 991. *bathe, byrthe*. Against T. Canon Simmons has written in the margin “mistake of scribe,” and against the “byrthe” of L. he has marked “regeneration.” I cannot tell whether this is merely a note for consideration, or expresses his settled opinion. It appears to me, looking at the context, that “bathe” is correct; it corresponds to the *lavacrum* of Eph. v. 26.—*F. D. M.* (I think that the pencilled “mistake of scribe” refers not to the ink-mark over “bathe,” but to the pencilled mark in the previous line, transposing the order of the words, “first the.” L. has “þat we take furst, whan we be-come cristyn”; and it makes

better sense in T. to read "That we take first, the tyme that we becum cristen.")—H. E. N.

p. 62, T. 288 :—

"Hiȝt moȝt be do ine kende water,
And non other licour."—*Shorsham*, 8.

He goes on to exclude wine, cider, perry, ale, "for-thie it were water ferst."

p. 65, L. 1015. *be þe grace*, &c. It will be noticed here that whereas T. says that the bishop confers the grace and gifts of the Holy Ghost; the sacerdotal power is made less of in L., where we are told that the bishop gives "by the grace . . . that is of God's grant." Probably the same idea has caused the change in the line 305/1018, where the statement that the bishop alone has this power is altered into one, that only the bishop ought to do this sacrament.

p. 66, T. 318. *Als hale as he toke it*, &c. "Jam vero hoc loco a pastoribus explicandum est, non solum verum Christi corpus, et quicquid ad veram corporis rationem pertinet, veluti ossa et nervos, sed etiam totum Christum in hoc sacramento contineri."—*Cat. of Council of Trent*, P. II., C. IV., Qu. xxxi.

And again: "Neque vero illud praetermittendum non solum in utraque specie, sed in quavis utriusque speciei particula totum Christum contineri."—*Id.*, Qu. xxxiv.

In the corresponding passage, L. 1131, the alteration "ryȝt as he tok it," might have suggested the conclusion that the reviser held that the Body and Blood of Christ were given in the sacrament, as they were sundered by his death; His Body being right as he took it of the Blessed Virgin, and not changed as at His resurrection into a glorified body. But we find nothing in Wyclif to justify this suggestion. He and the Lollards in general, whatever divergence there may have been as to the mode of the real presence, do not seem to have scrupled at the received practice as to the administration of the sacrament under one kind.

In his *de Incarnatione*, Wyclif says of the host, "fit signum signans nobis ineffabiliter quod ad omnem punctum sui sit sacramentaliter corpus Christi et concomitanter anima et omnia alia Christi accidentia absoluta."—*Fas. Ziz.*, lxi. [p. 190 of Mr. Harris' edition.]

p. 66, T. 320. *anes in the yhere*. The rule as to communicating is thus laid down in the *Pupilla Oculi*, written in 1358.

"¶ Nota secundum constitutionem ecclesiæ quod omnis fidelis tam vir quam mulier, post quam ad annos discretionis pervenerit, tenetur semel in anno omnia peccata sua confiteri proprio sacerdoti; et ad minus in paschate sumere eucharistiæ sacramentum, nisi ob rationabilem causam de consilio proprii sacerdotis duxerit abstinendum.

"Alioquin vivens ab ingressu ecclesiæ arceatur et moriens Christiana careat sepultura: et hoc statutum ne ignoretur, debet frequenter in ecclesiis publicari. *Ex. de pe. et re. cap. omnis utriusque sexus*.

"Unde pueri cum sint prope ætatem adultam, scilicet cum sint decem annorum vel undecim, et apparent in eis signa discretionis et reverentiæ ad sacramentum possunt communionem et sacramenta assumere: alias non."—*Par. IV. cap. viii. fol. xix. G*.

The Wycliffite edition (L. 633) adopts the rule as to the minimum of once a year at Easter; but in *Piers the Plowman*, we find once a month:—

"Her is bred yblessid · and godes body þer-under.
Grace gaf þow godes worde · to peers ploughman power.

and myghte to maken hit · and men for to eten hit,
in helpe of here hele · ones in a monthe,
Oper as ofte as thei hadde neode.”—C. xxii. 387—391.

p. 66, C. 178. *vivum*. In the *Lay Folks' Mass-Book*, p. 227, note four, I have printed this as *unum*. I had so read the MS. many years ago, when I was engaged in collecting materials for a *History of the Doctrine of the Eucharist*, and I found no difficulty in the expression from referring it to the doctrine of concomitance, which was at this time naturally received among theologians in this country. The MS. was very indistinct, but, on examination, there were only five strokes, and an “m” superscript, and not six as there would have been for *unum*.

It so happens that my misreading of the text does not affect its doctrinal import. With either reading it teaches equally that the *res sacramenti* is not the broken body and the outshed blood of Christ as sundered by his death, but, as now defined by the Council of Trent, the whole Christ. (See note on T. 318.)

p. 67, L. 1025. *opyn schrift of oure moup*. It will be noticed that the authorized doctrine as to confession is here reproduced without qualification, as is the mention of penance, L. 1035.

Open shrift is no doubt here used, not for “common” telling of sin,¹ or “general shrift and open to man,”² as public confession was called by Wyclif, but of private confession in which the penitent opened his sin to the priest. This is an argument for the early date of the Wycliffite adaptation, for in his later tracts Wyclif, whilst allowing the benefit of confession made by mouth to a wise priest of living,³ and that the pope’s law may “do profit to some,”⁴ enlarges upon the dangers to chastity⁵ and other evils⁶ incident to enforced private confession; and, so far from counting penance as one of the seven sacraments, lays it down that “privy sorrow of the heart is no sacrament of the Church, nor privy rowning (whispering) late brought in, for sacraments be open and known.”⁷

p. 67, L. 1039, 1040. *to hys saluacioun, to his da[m]pnacioun*. It will be seen that L. here adds *to*, in this following the more accurate language of earlier writers:—

“Alle þey þat receyue þis sacrament
Yn dedly synne or wykkede entent,—

* * * * *

Hyt ys to here dampnacyun

And perfore veniaunce shal be down.”—H. S., 10152-7.

p. 68, T. 329. *halwed and handeled of prest*. There is an opening for misunderstanding here. The oil was consecrated only by the bishop, once a year (on Holy Thursday), although of course administered by the priest. It is noticeable that this statement is given without variation in L. 1042, because it was one of Wyclif’s charges against the prelates that they reserved to themselves the consecration of the oil (among other things) as a means of gain.—W. E. T., 69.

p. 68, T. 330, 331.

“To tham that he wate er of skillwise elde,
And that he seis sikerly in peril of dede.”

¹ W. E. T., 335.

² W. E. T., 338.

³ S. E. W., III. 461.

⁴ S. E. W., III. 358, and “I wot þat þise new confessions han don myche good in þe chirche and þerwip myche harme.”—W. E. T., 337.

⁵ “Freres and religious wymmen mai sone assente to lechere.”—S. E. W., III. 358. Cf. W. E. T., 330.

⁶ W. E. T., 331.

⁷ W. E. T., 341.

These are almost the words of the *Rituale Romanum*:—"Debet autem hoc Sacramentum infirmis praeberi, qui, cum ad usum rationis pervenerint, tam graviter laborant ut mortis periculum imminere videatur." (*Romae*, 1750, p. 101.)—F. D. M.

p. 69, L. 1053. *for to synge messis*. This insistence on singing masses as the first duty of the priest is curious, since it does not correspond to anything in Wyclif's special teaching. It is the more noticeable, as all the rest of this instruction on the sacraments is copied almost word for word.—F. D. M.

p. 70, T. 363. *Vestio*. This is an error for *visito* (see C. 206). The *tego* (sc. nudum) being the word for this in the memorial verse.—T. F. S.

This verse will be found in Wyclif's *Latin Sermons*, vol. i. p. 259, where it runs:—"visito poto cibo redimo tego colligo condo." With the remark, as in C., "Sex istorum patent Marci xxv., et septimum de mortuorum sepultura patet Thobie I'."

It will be noticed that there is a difference of order in each of the texts. The biblical order would run, as in C.:—"Cibo, poto, colligo, tego, visito, redimo, condo."—F. D. M.

p. 71, L. 1060—1065. This greater insistence in L. on the work of mercy is characteristic, and the note thus struck is maintained in the long additional passage, 1078—1142.

p. 72, L. 1090. *pe ypocritys*. In the sidenote Canon Simmons gives "friars" as the hypocrites in question, but a MS. note in the margin questions whether friars only are meant, with a reference to p. 53. No doubt the meaning is wider. It applies to all who spend alms in self-indulgence and display; and since Wyclif reckoned all tithes as alms, it applies to the endowed clergy as well as the friars.—F. D. M.

p. 73, L. 1115. *with pe stole of vndedlynse*. A reference to 1 Cor. xv. 54, which runs in both Wycliffite versions, "whanne this deedly thing schal clothe vndeedlynse" (*induerit immortalitatem* vulg.).—F. D. M.

p. 73, L. 1119. *be worldly tytyl*. "duplici titulo stat hominem habere temporalia, scilicet titulo originalis justitiae et titulo mundanae justitiae. Titulo autem originalis justitiae habuit Christus omnia bona mundi, ut saepe declarat Augustinus; illo titulo vel titulo gratiae justorum sunt omnia, sed longe ab illo titulo civilis possessio. Unde Christus et sui apostoli spreta dominatione et possessione civili fuerunt de habitatione pure secundum primum titulum contentati."—*Dialogus*, IV. xvii., p. 306.

p. 75, L. 1134. *presonyd for hate and for treowthe pat pey mayntene*. Wyclif's short tract, *Lincolniensis* (*S. E. W.*, III. 230), is chiefly directed against the wickedness of imprisoning poor priests. After the Council at Blackfriars, May 1382, in which the tenets of Wyclif were condemned, the King issued a letter giving power to the bishops to commit to prison all who maintained the twenty-four condemned conclusions:—"Nos zelo fidei catholicae, cujus sumus et esse volumus defensores in omnibus ut tenemur, commoti, nolentesque sustinere hujusmodi hereses aut errores infra terminos nostrae potestatis aliquid pululare; praefato archiepiscopo ejusque suffraganeis ad omnes et singulos qui dictas conclusiones sic damnatas praedicare seu manutenere voluerint clam vel palam, ubicunque inveniri poterunt, arestandum et prisoniis suis propriis seu aliorum pro eorum beneplacito committendum, in eisdem detinendos quousque ab errorum et heresum pravitatibus resipiscant, . . . auctoritatem et licentiam tenore presencium concedimus et committimus, June 22, 1382."—*Lambeth Register*.

This letter is of a later date than our treatise, but the bishops' prisons were an old-standing institution. Moreover, their power was not restricted to putting such offenders as they dared to arrest in their prisons. It was the duty of the Chancellor, on petition of the ordinary, to imprison any one who had remained under the major excommunication for forty days.—F. D. M.

p. 76, T. 374. *Unde versus*, &c. In Wyclif's *Latin Sermons* (I. 248), the memorial verse is but of one line:—"Doc. consul. castig. solare, remitte, fer, ora." This is no doubt one of the school helps to memory. It will be noticed that while L. keeps to this order, which is also that of the tract printed by Mr. Arnold (*S. E. W.*, III. 177), T. departs from the order of its own verse, and puts prayer out of place.

The author of L. is more diffuse in his exhortation, but he has not the poetic fervour which breaks out in the verse T., 376/379.—F. D. M.

p. 76/77, C. 124, and P. 176. It will be noticed that C. confines the term "principal" to thé theological virtues, while he distinguishes the moral virtues as "cardinal"; P., on the other hand, while marking off the theological virtues from the others, includes them all under "principal."

p. 82, L. 1224. *in here abyte of hire ordre*. Wyclif inveighs very sharply against this claim on the part of the friars,¹ which as regards the Franciscans had in some degree received the papal sanction in the early part of the century. Wadding, reciting indulgences granted by Clement V. in 1313, says—"Et sepeliendis in habitu Minorum quartam partem omnium peccatorum remisit."² It was also a subject of "investive" on the part of the Lollards. Thus Jacke Upland:—

"Why make ye men beleve
that he that is buried
in your habit
shal never come in hel?"³

We may judge from the reply of Friar Dan Topias, that he felt the question an awkward one:—

"Jak, that frere was over lewid
that lernede the this lessoun
or on thi ficul fantasie
thou faynyst this fable.
Ffor Austyns ne prechours
proponen no sicke pointis.

whether the carmes of her copes
mayntenen sicke an errour,
or whether seint Fraunce
hath geten to his habite
that vertu be his grace
witterly me ne wote."⁴

Bishop Latimer, in 1536, preaching before the Convocation of Canterbury, speaks of purgatory being "swaged and cooled with a Franciscan's cowl put upon a dead man's back to the fourth part of his sins."⁵

Bloxam (*Gothic Eccles. Architecture*, ed. 1882, II. p. 289-90) figures and describes a fourteenth century monument of a knight in chain-mail, and over it the Franciscan cowl, hood, and knotted cord:—

"And they, who to be sure of Paradise
Dying, put on the weeds of Dominic,
Or in Franciscan thought to pass disguised."

The practice has survived among Roman Catholics:—"He died in the Dominican habit" (*Memoir of William Henry Wilberforce*, by Cardinal Newman, p. 15, 1873).

¹ See for example, *Polemical Works* (Buddensieg), pp. 143 and 308.

² *Annales Minorum* (Lugduni, 1636), III. 148. ³ *Political Poems*, II. 21.

⁴ *Id.* 82. ⁵ *Sermons of Bp. Latimer*, P. S. I., 50.

p. 82, L. 1225. *parlows* :—

"Youre preching is perilouse
It poiseneþh sone."

Dan Topias (to Jacke Upland), *Pol. Poems*, 2513.

p. 86, T. 451. *The seven capital sins*. It will be noticed that here, as with the Virtues, the order differs, the two English agreeing together to follow the order of P. The C. order is adopted by Wyclif in the *Dialogus* (p. 160), as in his tract, "On the Seven Deadly Sins," where he gives a reason for this arrangement :—"þo fende, and þo worlde, and monnes owne flesche, stiren hym to coveyte ageynes God's wille. And so iche one of þes haveþ thre synnes, for ich one takes at other, and þese maken seven. Pride envye and wrath ben synnes of þo fende; wrathe slouth and avarice ben synnes of þo world; avarice and gloterye, and þo synne of lecherye ben synnes of þo flesche."—*S. E. W.*, III. 121.—F. D. M.

p. 88, T. 452. Dan Michel in the *Ayenbile*, or rather the author of his French original,¹ refers to the 'Book of the seeings of my Lord Saint Iohn' (Rev. xiii.), and his vision of the Beast with seven heads and ten horns as betokening the seven head sins ("þe zeuen hauedliche zennes"), and prefaces his interpretation of the prophecy with the warning that it scarcely happens that one does not fall into the throat of one of the seven heads.²

It is more probable that the name of head sins is a translation of the Latin *Peccata capitalia*.

p. 94, T. 537, 538. Job v. 7 runs in the Vulgate :—"Homo nascitur ad laborem, et avis ad volatum."

p. 94, T. 549. *leue*—permission. In the use of this word we find a further example of the way in which marriage was often regarded in the Middle Ages, in contrast with the greater theoretical sanctity of celibate life. Cf. *ante*, T. 518 :—"other than the sacrement of matermony excuse," and the corresponding Latin of the Convocation: *quam sacramentum matrimonii non excusat*. "Matrimonium coelibatui postponendum."—*Conc. Trid.*, S. c. x. See also *Montanus against Marriage*, I. 83 a. Cf. 1 Tim. iv. 3 : "forbidding to marry."

p. 97, L. 1409. *grettyst synne is in prestis*. L. as usual does not spare the priests. T. does not enlarge upon their sin, and this very possibly from no desire to screen them, but because it was intended for the lay folk, and to warn them as to what more directly concerned their own order. There is no such reticence in the *Handlyng Synne*, though it was intended "for lewde men." In reference to this sin it says :—

"A clerk, 3yf he ordrede be,
Hys synne ys more þan ouþer þre,
For he douþ þat he shulde forbede

And chastyse ouþere of swyche drede,
And þarto mochiil more kan
þan a noþer³ lewede man."

H. S., 7408-13.

¹ *Ayenbile*, 14 (notes), p. 272.

² "Vor onnespe yualþ (/) þet me ne ualþ (/) in-to þe prote (/) of zome : of þe zeue heauedes."—*Id.* p. 15.

³ "Another" is used substantively, as in A. V. : "There were also two other, malefactors, led with him."—St. Luke xxiii. 32.

GLOSSARY.

- A*, *adj. num.* one, T. 84, 95, 127.
Acorde, *v.* to be suitable to, to befit, L. 298.
Afyr, *prep.* according to, L. 314, 321, &c.
Agayn, *prep.* contrary to, against, L. 813.
Agreyd, *pp.* burdened (in conscience), L. 947.
Alanely, *adv.* only, alone, T. 399.
Alegeaunce, *s.* alleviation, T. 332 (Aleggaunce, L. 1045).
Alkyn, *adj.* all manner, T. 315.
Alkyns, *adj.* all kinds, T. 542.
Allane, *adj.* one, T. 100.
Als, *conj.* as, for example, T. 511.
Als — als, *conj.* as — as, T. 209, 210.
Anely, *adv.* only, alone, T. 398.
Antecrist, *s.* Antichrist, L. 212, 315, 322.
Anoye, *s.* ennui, disgust, T. 525.
Ar, 3 *p. pl.* = are, L. 286.
Archebyschop, *s.* Archbishop, L. 391.
Archiepyschop, *s.* Archbishop, L. 49.
Arn, 3 *per. pl.* are, L. 104, 639, 1299.
Aselyd, *pp.* sealed, L. 890.
Askynkys, *s. pl.* things asked for, petitions (note the Midland *k*), L. 68.
A-spye, *subj. pl.* 3 *per.* enquire, ascertain, L. 384.
Assethe, *s.* satisfaction, restitution, T. 246.
Assailed, *pp.* absolved, T. 245.
At, *sign. of infinitive*, to [see note, p. 295, *Lay Folks' Mass Book*], T. 208, 321 (L. 2, 1034).
At, *prep.* to, L. 35, 735.
At, *conj.* that, T. 516.
At, *pron. rel.* that, which, T. 209, 246, 516.
Athe, *s.* oath, T. 255.
Attanasy, Athanasius, L. 227.
Auantyng, *s.* boasting, speaking with vanity (*Lat.* *vanus*), T. 467.
Auaunt-makyng, *s.* vain boasting, L. 1315.
Aughtand, *adj. num.* eighth, T. 225.
Auerous, *adj.* avaricious (*Lat.* *avarus*), L. 750, 754.
Augh, *pr. pl. impers.* ought, T. 171, 262, 365, 419.
Augh, *pr. pl.* 1 *per.* owe, T. 418.
Augh, *pr. s.* ought, is bound to, T. 273.
Aught, *pr. s.* ought, T. 320.
Aught, *pr. s. impers.* ought, T. 325.
Auoutry, *s.* explained by spouse-brek, T. 551.
Avowtry, *s.* adultery, L. 762.
Awe, *impers.* ought, T. 106.
Awe, *v. pers. pl.* ought, T. 191.
Ay, *adv.* aye, ever, T. 477.
Aynlepi, *adj.* single, unmarried, T. 547.
Azen, *prep.* against, L. 1284.
Azens, *prep.* against, L. 133.
Azens, *prep.* anent, concerning, L. 394.
Azenst, *prep.* against, L. 159, 1286.
Bacbite, *pr. pl.* 1 *per.* backbite, T. 210.
Bacbityng, *s.* backbiting, T. 478.
Bakbyters, *s. pl.* backbiters, L. 734, 798.
Bathe, *adv. or conj.* both, T. 127, 161, 385.
Bathe, *adv.* both, equally, alike, T. 386.

- Bathe, *dual adj.* both, T. 400.
 Be-heet, *pt. pl.* 1 *per.* promised, L. 1211.
 Be, *prep.* by, on account, T. 41, L. 47.
 Be, *prep.* by means of, T. 511.
 Be, *pr. pl.* are, L. 195.
 Bedreden, *adj.* bedridden, L. 639, 810.
 Behotys, *pr. s.* promises, L. 1251.
 Behoues, *pr. s.* behoves, requires, T. 310.
 Behoues, *impers.* behoves, requires, T. 349.
 Behouely, *adv.* when need requires, befittingly, T. 185.
 Be-houys, *impers.* behoves, L. 330, 368, 1023.
 Beleue, *s.* faith, belief, L. 223.
 Ben, *pr. pl.* are, L. 168, 187, 238, 244, &c.
 - Besily, *adv.* diligently, L. 384.
 Bestad, *adj.* bestead, hard pressed, L. 516.
 Blinnes, *pr. s.* ceases, T. 32, 397.
 Bolnyng, *verbal subs.* swelling [Exod. ix. 31], T. 484.
 Bonchef, *s.* prosperity, good fortune, L. 650.
 Bone, *s.* boon, the thing granted, L. 139.
 Boste, *v.* to boast, L. 313.
 Bot, *conj.* unless, except, T. 450.
 Bot if, *conj.* unless, T. 246.
 Bothe—bothe, *dual adj.* L. 1191.
 Bother, *dual adj. gen.* of both, T. 344.
 Brenne, *v.* to burn, L. 923.
 Brennynge, *part. pres.* L. 927.
 But, *conj.* unless, L. 126, 167, &c.
 Buth, *pr. pl.* are (*see* Ben), L. 173.
 Buxon, *adj.* submissive, obedient, docile, T. 203, L. 82.
 By, *v.* to redeem, L. 290.
 Cald, *pp.* called, styled, named, T. 307, 452, 454.
 Can, *pr. pl. subj.* if we know, T. 373.
 Castys, *pr. s.* devises, plots, L. 1097.
 Castys, *s. pl.* devices, schemes, L. 139.
 Catell, *s.* property, T. 229, 242, &c.
 Chargis, *pr. s.* values, esteems, L. 1144.
 Charite, *s.* love of Christ to man, L. 618.
 Chastyte, *s.* chastity. The vow of chastity, whether in marriage or religion. L. 763.
 Chese, *v.* to choose, T. 429, L. 1277.
 Childyr, *s. pl.* children, L. 286.
 Chydyng, *s.* chiding, contention, quarrelling, L. 1366.
 Clatheless, *adj.* naked, T. 356.
 Clepyd, *pp.* called, L. 1020.
 Clerk, *s.* scholar, T. 1, 11.
 Cloþ, *s.* clothing, garment, L. 668, 1243.
 Clowtyd, *pp.* added, tacked on, L. 176.
 Comen, *adj.* common to, L. 261.
 Commonys, *pr. s.* has part with, L. 324.
 Communers, *s. pl.* partakers, T. 9.
 Compas, *v.* to contrive, plan, T. 501 (To kast, L. 1349).
 Conandly, *adv.* intelligently, clearly, T. 574 (kunnyngly, L. 1426).
 Conandnesse, *s.* mind, secret inclination, T. 514.
 Confermyng, *s.* the sacrament of confirmation, T. 299.
 Confort, *v.* to strengthen, to support, L. 686.
 Coniurisons, *s. pl.* conjurations, T. 179 (coniuryng, L. 546).
 Contraryyd, *pt. s.* acted the contrary part to, L. 185.
 Cope, *s.* the monastic habit or *cappa*, L. 1232.
 Crede of þe chyrche = Nicene Creed, L. 226.
 Cristen, *adj.* Christian, T. 119.
 Cristen, *adv.* christianly, T. 390.
 Cristenly, *adv.* christianly, T. 204.
 Cristyndom, *s.* baptism, L. 560, 561, 1211.
 Crokyd, *adj.* crooked, bent double with age, lame, L. 640.
 Cun, *v.* to con, to learn by heart, L. 230, 380.
 Customyd, *pp.* habitually practised, L. 1407.
 Dampnyng, *s.* damnation, L. 186.
 Debat, *s.* strife, dissension, L. 636, 735.
 Dede, *s.* death, T. 108.
 Defaitor, *s.* fault, defect, T. 38.

- Defawte, *s.* defect, omission.
 Demynge, *s.* judgment, condemnation, L. 1325.
 Depart, *v.* to sunder, L. 1275.
 Dere, *v.* to injure, L. 831.
 Dere, *adj.* dear, precious, T. 407.
 Desesed, *pp.* deprived, dispossessed, T. 252.
 Despit, *s.*, L. 1410.
 Despite, *s.* contumely, T. 468.
 Dette, *s.* duty, T. 41, L. 47.
 Dettours, *s. pl.* debtors, L. 123, 131.
 Dettys, *s. pl.* debts, trespasses, L. 123, 130.
 Devowt, *adj.* helpful to devotion, L. 203.
 Dey, *v.* to die, L. 157.
 Disee, *s.* distress, L. 1149.
 Doluen, *pp.* buried, *pp.* of delve, to dig, to bury, T. 138.
 Don, *pp.* slain, L. 291.
 Doyng out = *part. pres.* casting out, excommunicating, T. 323, L. 1036.
 Dryt, *s.* dirt, L. 771.
 Dyscrecioun, *s.* power to discern, L. 620.

 Eche day, *adj.* daily, L. 108, 115.
 Eld, *s.* age, T. 65.
 Eldrys, *s. pl.* parents, L. 710.
 Enquestes, *s. pl.* courts of inquest, enquiry, T. 249.
 Eny, *adj.* any, L. 208.
 Er, *pr. pl.* are, T. 55.
 Eschewe, *v.* to eschew, avoid, beware of, L. 348.
 Ese, *s.* ease, sloth, idleness, T. 539.
 Euen, *adj.* equal, T. 89, 92.
 Euen-cristen, *s.* fellow Christian, T. 56, 229.
 Euynhede, *s.* equanimity, L. 1290.

 Faes, *s. pl.* foes, T. 436 (Foys, L. 1284).
 Falles, *pr. pl.* pertain, T. 53, 78, &c.
 Fand, *v.* to endeavour, T. 458.
 Fandes, *pr. pl.* attempt, T. 211.
 Fare, *s.* fortune, hap, T. 435.
 Felaschype, *s.* fellowship, L. 418.
 Felawred, *s.* fellowship, T. 101.
 Feyb, *s.* the Faith, L. 370.
 Filed, *pp.* defiled, T. 279.
 Flityng, *s.* contention, chiding, T. 487.

 Fole, *adj.* foul, unclean, T. 442.
 Foly, *v.* to work folly, T. 215, L. 755.
 Fonde, *v.* to endeavour, L. 1306.
 Fondyng, *s.* temptation, L. 1285.
 For, *adv.* because, T. 10, L. 10, 114, 116, &c.
 Fordo, *v.* to destroy, T. 489.
 Forhoue, *v.* to forsake, T. 449.
 Forloke, *s.* foreknowledge, T. 143.
 Forme-fadirs, forefathers, T. 21.
 Forme-fadyr, T. 16.
 Forthi, *adv.* because, T. 33.
 Forthynking, *s.* repentance, T. 308.
 Forthynk, *v.* to repent of, L. 1230.
 Forþynkyng, *s.* vexation, repining, L. 1319.
 Foster, *v.* to foster, nourish, bring up, T. 199.
 Foughel, *s.* fowl, bird, T. 538.
 Fourtied, *adj.* fortieth, T. 152.
 Fredam, *s.* freedom, L. 161.
 Fremned, *adj.* strange, T. 216.
 Fresched, *pp.* refreshed, invigorated, nourished, strengthened, L. 119.
 Froward, *adj.* perverse, L. 727, 767, &c.
 Froyt, *s.* fruit, L. 201.
 Furst, *adv.* first, in the first place, L. 214, 255, &c.
 Fynd, *s.* fiend, L. 496, &c.
 Fyrst, *adj.* first, L. 240, &c.

 Gastely, *adj.* ghostly, spiritual, T. 364.
 Gastely, *adv.* spiritually, T. 455.
 Genderyng, *s.* bringing forth, L. 199.
 General, *adj.* Catholic, L. 306.
 Gere, *v.* to cause, T. 250.
 Ger, *pr. s. subj.* require, T. 497.
 Gilery, *s.* guile, deceit, T. 512.
 Gloseris, *s. pl.* commentators (usually, but here) makers of false interpretations, L. 855, 856.
 Godspel, *s.* gospel, T. 573.
 Godys seruyse = Divine Office = The Breviary, L. 569, 573.
 Grettyng, *s.* greeting, salutation; here, the "Hail Mary," L. 163.
 Grettyb, *pr. pl.* salute, L. 163.
 Grucchis, *pr. s.* grudges, mislikes, L. 322.
 Grucchyngge, *s.* murmuring, L. 642, 740.

- Haldes, *pr. s.* retains, keeps possession of, T. 521, 523.
 Hale, *adj.* whole, T. 323.
 Hali, *adj.* whole, undivided, T. 100.
 Halowes, *s. pl.* saints, T. 193.
 Ham, *pron.* them, L. 329.
 Hanked, *pp.* bound, entangled, T. 456. Cf. "a hank of yarns."
 Hatten, *pp.* called, T. 470.
 Haue, *v.* to behave, T. 383.
 Haeuing, *s.* means, wealth, competence, T. 213.
 Haunted, *pp.* practised, T. 534.
 Hauntyng, *s.* practising, indulging, L. 654.
 Hede, *v.* to restrain, to hold back, T. 441.
 Hede, *s.* care, charge, T. 200.
 Held, *pp.* remained entire, T. 134.
 Hele, *s.* salvation, T. 104, 570, L. 1422.
 Hele, *s.* health of body, T. 333, L. 1280.
 Hele, *adj.* saved, in the way of salvation, T. 105.
 Hele, *v.* to heal, L. 522.
 Hele, *v.* to cover, to clothe, L. 1088.
 Helyng, *s.* concealing, T. 223.
 Herber, *v.* to harbour, to lodge, T. 357.
 Herberw3e, *v.* to harbour, to lodge, L. 1072.
 Herberw3les, *adj.* homeless, L. 1072, 1116.
 Here, *pron.* their, L. 326, 421, &c.
 Here, *pron. acc. fem.* her, L. 706, 707, &c.
 Here, *adv.* here, L. 317, 324.
 Here-fore, *adv.* for this reason, L. 66, 146.
 Herer, *s.* hearer, listener, T. 482.
 Heried, *pt.* s. harrowed, despoiled, T. 141. A.S. hergian, from here, army.
 Hertles, *adj.* listless, half-hearted, L. 1375.
 Hertly, *adv.* at heart, in the heart, T. 525.
 Heste, *s.* commandment, L. 606, 770, &c.
 Hestys, *s. pl.* commands, L. 564.
 Hethen, *adv.* hence, T. 335.
 Hepyn, *s.* heathen, L. 718.
 Heued synnes = Capital or deadly sins, T. 448.
 Heued thewes = Cardinal and Theological virtues, T. 382.
 Heyl, *adj.* saved, L. 422.
 Heynes, *s.* high station, L. 313.
 Heyzed, *pp.* raised aloft, L. 102.
 Hire, *pron. pers.* her, L. 285, &c.
 Hire, *pron. pers.* their, L. 1224.
 Holly, *adv.* wholly, L. 417, 976.
 Holour, *s.* whoremonger, L. 782.
 Homly, *adj.* familiar, L. 178.
 Hool, *adj.* whole, entire, L. 449.
 Hym, *per. pron. acc. pl.* them, L. 389.
 Hyre, *s.* hire, wages, reward, L. 928.
 Hy3, *adj.* high, L. 87.
 Iche on, *pron.* each one, L. 309.
 Ilk, *adj.* same, T. 10.
 Ilke, *adj.* same, T. 112.
 Inwyttys, *s. pl.* interior senses or faculties, L. 349.
 Iues, *s. pl.* Jews, T. 133.
 Jugge, *v.* to adjudge, L. 301.
 Kast, *v.* to cast about, to plan, L. 1349.
 Kende, *s.* nature, L. 271, 275, 279, 470, 473, &c.
 Kendly, *adv.* naturally, L. 1386, 1387.
 Kennd, *pp.* manifested, T. 559.
 Kennes, *pr. s.* makes to know, T. 426.
 Kepe, *v.* to have the cure, or care of, T. 39, L. 45.
 Kepe, *v.* to keep, to preserve, L. 160.
 Kepyng, *s.* charge, care, T. 60.
 Kindly, *adv.* by nature, naturally, T. 538.
 Knaue, *s.* manservant, T. 239, L. 861.
 Knawe, *v.* to know, T. 449.
 Knowyn, *pp.* made known, L. 1038.
 Knowyn, *pp.* acquainted, knowyn with, acquainted with, L. 178.
 Kun, *v.* to learn by heart, T. 31, 63, 69, 563.
 Kunnandly, *adv.*, T. 571. See con-andly.
 Kynd, *s.* nature, T. 154, 157.
 Kyns, *s.* kind, sort, T. 507.

- Larnynge, *pres. part.* teaching, L. 34.
 Lathe, *adj.* loth, disinclined, T. 535.
 Latsumnesse, *s.* delay, tardiness, T. 528, L. 1377.
 Lawed, *s.* a layman, T. 293.
 Lefte, *pt. s.* left out, omitted, L. 177, 181.
 Leful, *adj.* allowable, L. 336.
 Lefully, *adv.* allowably, L. 134.
 Lere, *pr. pl. subj.* learn, T. 62, L. 379.
 Lered, *adj.* instructed, T. 34.
 Lered, *s.* a cleric, T. 293.
 Lerne, *v.* to teach, L. 236.
 Leryng, *s.* teaching, instruction, T. 38.
 Lese, *pr. pl. subj.* lose, T. 251.
 Lese, *v.* to lose, impair, L. 269.
 Leste, *adj. superl.* least, L. 246.
 Lesynggys, *s. pl.* leasings, lies, L. 734.
 Lettys, *pr. pl.* hinder, let, L. 1166, 1291, T. 442, 532, &c.
 Leue, L. 204. Is not this passage obscure? How can it mean to establish on a firm foundation—"to gronde hem" = to leave off, "leue," to add this. Is it a misreading for "graunte hem leue" = [= permission] to adde þis? (Is it not "to place their permission on firm ground;" like "grounding" a boat; "to justify" their addition?—H. E. N.)
 Leue, *imp. sing.* 2 *per.* leave, give up, L. 873.
 Leue, *v.* to live, L. 314, 321, &c.
 Leue, *pr. pl. 1 per. subj.* believe in, T. 174.
 Lenefull, *adj.* permissible, T. 289.
 Lefful, L. 1002.
 Levyng, *s.* manner of life, L. 185.
 Levys, *pr. s.* believes, L. 247, &c.
 Licour, *s.* liquid matter, T. 289.
 Lif, *vn.* to live, T. 201.
 Ligges, *pr. pl.* lie [in bed], T. 358.
 Lightenes, *s.* lightening, easing, T. 332.
 Likand, *adj.* pleasing, T. 386.
 Likand, *adj.* pleasant, flattering, T. 462.
 Likings, *s. pl.* appetites, desires, T. 503.
 Likyng, *s.* desire, fancy, T. 510.
 Lite, *s.* tardiness, T. 528.
 Lithe, *s.* possessions, property, T. 234, 252.
 Lousyng, *s.* loosing, parting, T. 345.
 Loute, *pr. pl. 1 per.* bow down to, T. 174.
 Louyng, *s.* love, or praise, L. 354.
 Louyng, *s.* praising, L. 331.
 Lyflode, *s.* subsistence, livelihood, L. 806.
 Lykyng, *s.* pleasure, T. 195.
 Lykyng, *s.* covetous desire, L. 1360.
 Lykys, *impers.* it suits, pleases, L. 212, 258.
 Lyst, *pr. s. subj. impers.* it may please, L. 1228.
 Lyte, *adj.* little, L. 921.
 Lyuelade, *s.* necessities of life, means of living, L. 212.
 Lyuyng, *s.* manner of life, conduct, conversation, L. 311.
 Lyzt, *adj.* easy, L. 871.
 Lyztly, *adv.* lightly, easily, L. 747.
 Lyztly, *adv.* easily, with little trouble, L. 960.
 Lyztlyche, *adv.* easily, on easy conditions, L. 217.
 Maidenhede, *s.* virginity, T. 125.
 Manhed, *s.* manhood, human nature, L. 197.
 Man-qweller, *s.* mankiller, murderer, L. 808.
 Matermoyne, *s.* matrimony, T. 218.
 Maundement, *s.* commandment, L. 549.
 Mawmetries, *s. pl.* worship of idols, T. 176.
 Mecher, *s.* skulker, sneak, L. 826.
 Mede, *s.* L. 1293. Is not this a misprint for *mete*, as T. has *met*?
 Medful, *adj.* profitable, L. 601.
 Mende, *s.* mind, remembrance, L. 112, &c.
 Menged, *pp.* mingled, L. 166.
 Men-sleers, *s. pl.* menslayers, L. 736.
 Mercyes, *s. pl.* works of mercy, L. 1158.
 Merryng, *s.* injury, loss, T. 124.
 Mesure, *s.* moderation, temperance, L. 1289.

L. F. CATECHISM.

K

- Methe, *s.* temperance or moderation ;
 Methfulness, *s.*, T. 440.
 Meyne, *s.* household, members of
 the household, L. 606.
 Mighty, *adj.* able to do (a thing),
 T. 362.
 Mischef, *s.* peril, L. 1105.
 Mischefys, *s. pl.* perils, L. 1156.
 Misdos, *pr. pl.* ill-treat, T. 370.
 Misse, *v.* to lose, come short of, lack,
 T. 379.
 Mister, *s.* need, T. 360.
 Modirhede, *s.* motherhood, T. 124.
 Most, *pr. s.* must, L. 535.
 Moste, *pr. pl.* must, are compelled
 to, L. 213.
 Most, *adj. superl.* greatest, L. 65.
 Mot, *pr. pl.* must, have to, L. 314,
 321, &c.
 Mow, *pr. pl.* 1 *per.* we may, L. 76,
 &c.
 Mow, *pr. pl.* may, L. 169, &c.
 Mynnyng, *s.* minishing, T. 125.
 Mysbileues, *s. pl.* misbeliefs, here-
 sies, T. 176.
 Myschef, *s.* misfortune, ill-luck, L.
 650.
 Myscheuys, *s. pl.* evils, adversities,
 L. 81.
 Mys-dispendys, *pr. pl.* misspenda,
 L. 793.
 Myster, *s.* requirement, L. 340.

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 Nedlych, *adv.* of necessity, L. 84.
 Neghje, *pr. s.* approach, L. 347.
 Nempne, *v.* to mention, L. 179.
 Neuen, *pr. pl. subj.* 1 *per.* name,
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 Neuened, *pp.* named, T. 491.
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 Norischyd, *pt. s.* nourished, fed, L.
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 Norschyn, *pr. pl.* foster, uphold, L.
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 Norschyng, *s.* nourishing, nursing,
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 Nyse, *adj.* foolish, L. 634.

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 On, *adj.* one, L. 412, 417.
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 siastical superior in possession of
 ordinary jurisdiction; in a more
 restricted sense, a bishop who has
 right of ordinary jurisdiction in
 his diocese."—*Ducange*.
 Oste, *s.* host, multitude, L. 519.
 Oper, from other, L. 211.
 Oper, *conj.* or, L. 769.
 Oper, *conj.* either, L. 213.
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 Outrage, *s.* T. 441, excess, or rather
 overpassing the mean towards
 either extreme, not only, as now,
 in the sense of injury or violence,
 possibly from connecting the
 word with *rage* from which it
 cannot be derived. Old Fch. *oltre*,
 F. *oultre*, beyond: with suffix *age*
 (= L. *aticum*)—L. *ultra*, be-
 yond.—*Skeat*.

- we, vb. impers.* to be bound to, ought, L. 976.
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- Refuse, v.* to avoid, to eschew, T. 58, L. 375.
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- Sad, adj.* sound, steadfast, settled, orthodox, L. 224, 686.
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Schap, s. shape, L. 943.
Schape, pr. pl. 1 *per.* address, L. 105.
Scharp, s. form of words, L. 998.
Shap, s. T. 284, = shape.
Schrewde, adj. wicked, L. 139.
Secler, adj. secular, lay, L. 235.
Sekenesse, s. weakness, not sickness, T. 147.
Seknesse, s. foul sickness, evil smells, L. 342.
Sengyl, adj. single, unmarried, L. 1396.
Sere, adj. diverse, T. 95, 466, &c.
Seruyd, pp. deserved, L. 482.
Seruyse, s. prayers, private devotions, L. 569.
Seruyse, s. service, Breviary Offices, L. 573.

- Seþen, *conj.* since, seeing that, L. 294, 746.
 Seþen, *adv.* then, afterwards, L. 286, 293, 381, &c.
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 Seyynge, *s.* saying, speech, L. 1253.
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 Skilwise, *adj.* reasonable, approving itself to reason, T. 324.
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 Skylfully, *adv.* with good reason, L. 1109.
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 Sotel, *adj.* subtle, distinct, exact, L. 244.
 Sotel, *adj.* crafty, L. 1220.
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 Spedyng, *adj.* active, fruitful, L. 354.
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 Spousebrek, *s.* breach of the marriage-vow, here used to explain auoutry, a mongrel substitute for the older English wedbrek, T. 551.
 Stalthe, *s.* stealth, secret theft, T. 512.
 Stalworth, *adj.* stalwart, sturdy, bo'd, T. 303.
 Stalworthly, *adv.* courageously, L. 1279.
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 Stameryng, *vb. subs.* impeding, altering [in action], T. 541.
 Staunching, *part. pres.* hindering, L. 1390.
 Stede, *s.* stead, place, T. 306.
 Stey3, *pt. s.* ascended, L. 297, 475.
 Stole, *s.* garment, L. 1115.
 Stronde, *s.* stream, channel, L. 192.
 Study, *imper. 1 per. pl.* let us endeavour, L. 1213.
 Styfly, *adv.* valiantly, L. 1284.
 Sugettes, *s. pl.* those under spiritual jurisdiction, or direction, T. 61, 67. Latin subditi.
 Sundir, *v.* to separate, discriminate, T. 427.
 Suppose, *v.* to infer, to conclude, L. 72.
 Suppose, *pr. pl. 1 per.* conclude, judge, L. 163.
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 Tary, *v.* to dwell, to linger, T. 194.
 Tas, *pr. pl.* takes, T. 244.
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- To** whiles = whilst, for the time, T. 139.
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To, *prep.* to, with infinitive, L. 220.
To, *prep.* in, into, L. 86.
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Traistes, *pr. pl.* trust, T. 180.
Traiste, *s.* trust, reliance, T. 398.
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Treted, *pp.* discussed in council, T. 46.
Trewe, *adj.* honest, L. 116.
Trey, *s.* affliction, sorrow, T. 26;
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Trinte, *s.* the Holy Trinity, L. 86.
Triste, *v.* trust, L. 208, 209, &c.
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Trouthe, *s.* Faith (the theological virtue), T. 387, 391.
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Typys, *s. pl.* tithes, L. 684.
Venym, *s.* poisonous infection, L. 1133.
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Vgge, *imper. 2 p. sing.* terrify, L. 343.
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Vncunnyng, *adj.* ignorant, L. 1146.
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 Wonþ, *pp.* wont, accustomed, L. 1359.
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